

LINGUISTIC SURVEY OF INDIA.



COMPILATION AND EDITED BY

G. H. GRIBBS, CL.A., PH.D., D.LITT., I.C.S.



VOL. VI.

INDO-ARYAN FAMILY.

MEDIAN GROUP.

SPECIMENS OF THE
EASTERN HINDI LANGUAGE.

LINGUISTIC SURVEY OF INDIA.

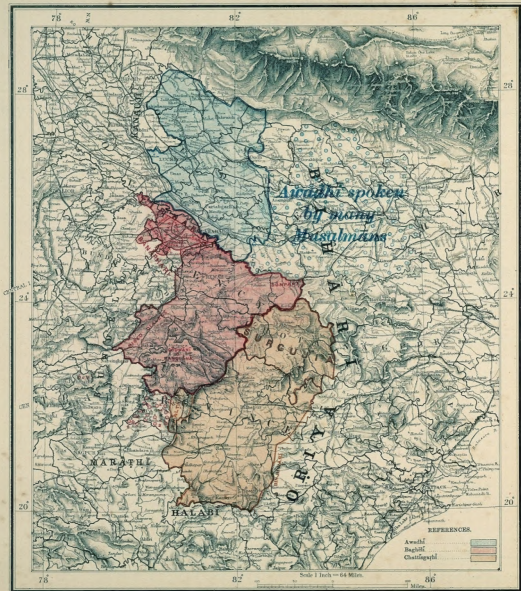
VOL. VI

INDO-ARYAN FAMILY.

MEDIATE GROUP.

SPECIMENS OF THE EASTERN HINDI
LANGUAGE

DIALECTS & SUB DIALECTS OF THE EASTERN HINDI LANGUAGE



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G. A. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S.



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- Vol. I. Introductory.
- " II. Mizo-Khasi and Jaintia families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 - " II. Bodo, Naga, and Kachin groups of the Tibeto-Burman languages.
 - " III. Kuki-Chin and Naga groups of the Tibeto-Burman languages.
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- " VII. Indo-Aryan languages, Southern group (Marathi).
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- " IX. Indo-Aryan languages, Central group.
 - Part I. Western Hindi and Panjabi.
 - " II. Rajasthani and Gujarati.
 - " III. Kashmirian languages.
- " X. Iranian family.
- " XI. "Gypsy" languages and supplement.

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MAP.

Map of the Dialects and Sub-Dialects of the Eastern Hindi Language Facing Opposite.

THE MEDIATE GROUP.

EASTERN HINDI

THE MEDIATE GROUP.

The Mediate group of Indo-Aryan vernaculars is a group of dialects, not of languages. It includes only one language, viz., Eastern Hindi.

This language, which includes three main dialects, Awadhi, Bagheli, and Chhattisgarhi, occupies parts of six provinces, viz., Oudh, the North-Western Provinces, Baghelkhand, Bundelkhand,

its Geographical Extent.

Chota Nagpur, and the Central Provinces. It covers the whole of Oudh, except the district of Hardoi, and a small portion of Fyzabad. In the North-Western Provinces, it covers, roughly speaking, the country between Benares and Hamirpur in Bundelkhand. It occupies the whole of Baghelkhand, the North-West of Bundelkhand, the South-East tract of the District of Mirzapur, the States of Chand Bhabar, Surguja and Kora, and a portion of Jaspur, in Chota Nagpur. In the Central Provinces, it covers the districts of Jabalpur and Mandla, and the greater part of Chhattisgarh with its Parganah States.

The three dialects of Eastern Hindi closely resemble each other. Indeed, Bagheli

CHHATTISGARHI.

differs so little from Awadhi, that, were it not popularly recognised as a separate form of speech, I should have certainly classed it as a form of that dialect. Its separate existence has only been recognised in deference to popular prejudice. Chhattisgarhi, under the influence of the neighbouring Marathi and Oriya, shows greater points of difference; but its close connection with Awadhi is nevertheless apparent. The Awadhi-*cum*-Bagheli dialect includes the whole Eastern Hindi area of the North-Western Provinces and Oudh and of Bundelkhand and Baghelkhand, Chand Bhabar, and the districts of Jabalpur and Mandla. It is also spoken by some scattered tribes in the Central Provinces districts to the south and west. If we wish to make a dividing line between Awadhi and Bagheli, we may take the river Jamna where it runs between Patparganj and Ranchi, and, thence, the southern boundary of the Allahabad District. This is not quite accurate, for the Tichet dialect spoken on the north bank of the Jamna in Patparganj shows sufficient peculiarities to entitle it to be classed as Bagheli; and the language of the south-east of Allahabad, which is locally known as Bagheli, but which I have classed as Awadhi, is a mixture of the two dialects. The boundary must be uncertain, for there is hardly any definite peculiarity which we can seize upon as a decisive test. Chhattisgarhi occupies the remainder of the Eastern Hindi tract, that is to say the States of Udaipur, Kora and Surguja, and a portion of Jaspur, in Chota Nagpur, and the greater part of Chhattisgarh.

As above described Eastern Hindi occupies an irregular oblong tract of country extending from, but not including, Nepal to the Eastern State in the Central Provinces, much larger from north to south than it is from east to west. Its mean length may be roughly taken at 750 miles, and its mean breadth at about 250, which together give an

area of about 187,500 square miles. The number of speakers of each dialect is roughly as follows:—

Awadhi ¹	10,000,000	
Bagpatti ²	6,512,758	
		16,512,758
Chhattisgarhi ³		1,750,000
	Total ⁴	18,262,758

With reference to the above figures, it should be explained that, probably owing to the prestige of the court at Lucknow, Awadhi is spoken as a vernacular not only in the tract above described, but also by Muhammadans over the Eastern part of the North-Western Provinces, and the greater part of Bihar, the language of which is in the main Bihari. On page 118, I have estimated the number of these Awadhi-speaking Muhammadans at 912,518, and these figures are included in the figures for Awadhi given above. Similarly, as regards Chhattisgarhi, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 14,000 speakers of it in the neighbouring Chhattisgarh and Orissa Feudatory States, whose main language is Odia. In both cases, the speakers are permanent residents of the areas in which they were found, so that the total above given represents the number of speakers of Eastern Hindi in their proper homes.

Large numbers of speakers of Eastern Hindi are scattered all over Northern India.

Speakers of Eastern Hindi.

Putting to one side the number of Gudi men who have travelled abroad in quest of service, there is our native army which is largely recruited in that province. For the spaces given on page 10, it is impossible even approximately to estimate the number of these Awadhi speakers who are away from their homes. All that can be done is to give the following approximate estimates for the Lower Provinces of Bengal, and for Assam:—

Estimated number of speakers of Awadhi in Assam	35,000
" " " " the Lower Provinces	211,258
Total	246,258

As explained in the Introduction to the Eastern Group,⁵ there were, in the early centuries after the Christian era, two main languages, or *trigṛas* of Eastern Hindi. Prakrit, spoken in the Jemas and Ganges valleys. These were, Śauraseni spoken in the west, its head-quarters being the upper Doab, and Māgadhī spoken in the east, with its head-quarters in the country south of the present city of Patna. Between these two there was a debatable ground, roughly corresponding to the present province of Gudi, in which a mixed language known as Ardha-Māgadhī, or Half-Māgadhī, was spoken, partaking partly of the character of Śauraseni, and partly of that of Māgadhī. We have seen that all the languages of the Eastern group are descended from Māgadhī, and we shall see that the group of closely connected languages of which Western Hindi may be taken as the type, is directly descended from Śauraseni.

¹ Census population of Bhopal, 12,400,000.

² Census population of Patna, 1,662,758.

³ Census population of Bilaspur, 8,200,000.

⁴ I.e., manifestly more than the population of Assam (12,000,000).

⁵ *Prakrits*, Vol. V, Pt. 1, p. 4.

It now remains to state that this mixed language, or Ardha-Māgadhī, was the parent of Modern Eastern Hindi.

Eastern Hindi is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindi of which the principal are Kanauji and Bundelkhari. All these are descended from Śauraseni or from some other Prakṛit dialect akin to it. On the east it is bounded by the Western Bhojpuri and Magadhī dialects of Bihār, and by Oriyā. On the south it meets forms of the Mādhyā language. Bihār and Oriyā are descended from Māgadhī Prakṛit. Eastern Hindi is hence surrounded on two sides by languages derived from Śauraseni, and on one side by languages derived from Māgadhī, and, as might be expected, is the modern representative of Ardha-Māgadhī. Like it, it partakes of the nature of both the two parent languages.

The name Hindi is popularly applied to all the various Aryan languages spoken between the Panjab on the west and the river Mahāsarāṅg on the east; and between the Himalayas on the north and the river Narmadā on the south. From these Hindi has already been subtracted. It is spoken in Bihār and the Eastern districts of the North-Western Provinces. We shall also have to subtract the languages of Rajasthan, and there remains, still bearing the name of "Hindi" the dialects spoken in the basin of the Yamunā and the Ganges, say, from Bihār in the Panjab to Benares. These divide themselves into two main groups, entirely distinct from each other,—a Western and Eastern. The Western includes, amongst others, Bundelī, Kanauji, Brāj Bhasia, and the standard Hindostānī which forms the *lingua franca* of the greater part of India. These dialects are all various forms of one language, which I call Western Hindi. The Eastern group includes the three dialects that together form the language which I term Eastern Hindi. It is necessary to explain this as no attempt has hitherto been made to name these two languages. Their very existence has hitherto been a matter of doubt.

The dialects of the Middle Group differ from the languages of the Eastern Group mainly in the Conjugation of the Verb.

As regards pronunciation, the languages of the Eastern group do not agree among themselves. The three most eastern languages of the group, viz., Assamese, Bengālī, and Oriyā have one marked peculiarity in that the letter *s* is usually pronounced like the *z* in the English word "zeal." In Bihār, this sound is gradually softened as we go westwards, until in Western Bhojpuri, it has the ordinary sound of the *s* in "seat." Eastern Hindi has also this pronunciation of the vowel.

In the declension of Nouns and Pronouns, Eastern Hindi closely resembles Western Bhojpuri. It has the same tendency to use an oblique form in *s*; with regard to which, however, it would be more accurate to say that Western Bhojpuri has borrowed from Eastern Hindi, the oblique form of the other languages of the Eastern group invariably ending in *ś*. The

* The student is warned that the "Eastern Hindi" of Dr. Harnad's *Sketches of Grammar* is not the language here given but some "Old Eastern Hindi or Bhojī." Dr. Harnad himself has long abandoned the name "Eastern Hindi" and has adopted "Bhojī."

postpositions attached to nouns are mostly the same as in Bihari, the most marked exception being that of the Dative-Accusative, which in Eastern Hindi is *ko* or *ke*, while, in the languages of the Eastern group it is *ko* or *ke*. It may be added that the postposition of the Locative is *me* or *me*, while in Bihari it is more usually *me*, and it does not occur in the other Eastern languages at all. These two postpositions, *ko* and *me*, are typical of the Middle Group.

The declension of Pronouns in Eastern Hindi closely resembles that of the Eastern Group of Languages. In one important test point it agrees with that group in differing from the same Western Group. While in the latter the typical vocal of the genitive singular of the personal pronouns is *a*, in the east it is *o*. Thus, in Western Hindi, 'my' is *mera*, but in Bengali and Bihari, it is *me*. Eastern Hindi follows the Eastern Group in this respect.

In regard to Verbs, there are greater points of difference than in the other parts of speech. The verb Substantive in Eastern Hindi, *ahū* or *ahū*, I am, although, in the eastern parts of Oudh, *ahū*, which is nearly the same as the Western Bengali *ahū*, also occurs. In the Finite Verb there are three main tenses which admit of comparison, the Present Conjunctive, the Past, and the Future. Of these, the Present Conjunctive, which is derived from the Sanskrit Present Indicative, is practically the same in nearly every Indo-Aryan Language. No profitable comparison can, therefore, be obtained from it.

The Past tense, on the other hand, presents striking differences. In all the Indo-Aryan languages this tense was originally a past participle passive. Thus, if we take Hindustani, the word *marā*, which is derived from the Sanskrit Past Passive Participle *mārīta*, does not mean literally 'he struck' or 'I struck' but 'struck by him' or 'me' and so on. Similarly *ghatā*, derived from *ghāṭita*, is literally not 'he went' but 'he is gone.' It will be observed that the Sanskrit passive participles above quoted have the letter *i* in the penultimate syllable. This is the case in regard to most Sanskrit passive participles, and it is important to note it, for this *i* is retained in most of the dialects derived from Śaunakī Prakrit. Thus from the Sanskrit *mārīta*, have sprung the Śaunakī *mārīta*, afterwards corrupted to *mārī* from which came the Braj Bhashā *mārī*, in which the *y* represents the original Sanskrit and Prakrit *i*. The change of *i* to *y* is one of spelling rather than of pronunciation. We may, therefore, say that this *y* is typical of the past tense of the group of dialects which are sprung from Śaunakī Prakrit.

Turning now to the languages derived from Māgadhī Prakrit, we see an altogether different state of affairs. In the Śaunakī languages, the *i* of *mārīta* and *ghāṭita* has first been softened to *ā* and then has altogether disappeared. In the Māgadhī languages, we find in its place the letter *ā*. Thus, 'struck' in Bengali is *marā*, and in Bihari *marā*. It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindustani. They have a number of auxiliary pronouns, meaning 'by me,' 'by thee,' and so on. Thus they tack on to the past participle, so that the whole forms one word. Thus, when a Bengali wishes to say 'I struck,' he says 'marā, struck, on, by me,' and under the whole puts one word, 'adipāṭa.' Similarly the Bengali *ghatā* originally meant 'it was gone by me,' hence, 'I went.' In process of time the way in which this word was built was forgotten, and the past tense in Bengali is now conjugated as if it was an ordinary active verb.

The particular anaditic processes which are used in the Māgadhī-derived languages vary in form from dialect to dialect, and for the purpose of comparison with Eastern Hindi, it will be convenient to consider those in use in the Bhojpurī dialect of Bihār.

Eastern Hindi combines the peculiarities of the Śāradī and of the Māgadhī languages. The typical letter of its past tense is not the Māgadhī *t*, but the Śāradī *ṭ* or *p*. On the other hand, the Past Participle cannot stand by itself, but takes the same anaditic processes as those used by Bhojpurī. In order to show this clearly, the respective singular of the past tenses of Eastern Hindi and of Bhojpurī are here given side by side. In each case the root, the tense characteristic, and the anaditic processes are separated by hyphens. In reading the Eastern Hindi forms, it should be remembered that, in this language, *g*, *a*, and *i* are practically interchangeable, some localities favouring one spelling, and some another. The spelling given below is that of the Awadhī dialect:—

English.	Eastern Hindi.	Bhojpur.
Tenseless.	eat-e-ṭ.	eat-e-ṭ.
Then finished.	eat-e-p.	eat-e-p.
Finished.	eat-i-ṭ.	eat-i-ṭ.

If we spell the Eastern Hindi words as follows, as is often done, we see the connection, on the one hand with the Śāradī dialect, and, on the other, with Bhojpurī, even more clearly:—

eat-e-ṭ.
eat-e-p.
eat-i-ṭ.

These are the original forms, of which the forms with *i* and *a* are corruptions.

This Past Form, with, according to local spelling, the third person singular ending in *ṭ*, *a*, or *p*, is preeminently the typical shikshā of a speaker of Eastern Hindi. In conversation, this form of a verb naturally occurs with great frequency, and is hence continually heard. Speakers of this language from Oudh cover the whole of Northern India, for they are great wanderers in search of service, and, even in Calcutta, nothing is more common for a European to hear than an upcountry ayah saying words like 'kūhī,' he said, or 'marī,' he struck. Such expressions must be familiar to every Anglo-Indian, and most people would be astonished to hear that they were relics of a mixture of Śāradī and Māgadhī Prakrit.

In this case, Eastern Hindi has another strong point of resemblance with the Śāradī group of dialects. I have already pointed out that in the Māgadhī languages, the memory of the fact that these past tenses are really passive in character has been lost. The suffixing of the anaditic processes has given the appearance of an ordinary past tense of an active verb. In Eastern Hindi we see this process of forgetting actually going on. The memory of the passive character of the tense has been partly preserved by the fact that the language possesses a *Hamāste*. In the old poetry of Muḥī Muḥammad and Tufīl Dīn the fact that the tense is passive is rarely forgotten. The subject is put into the case of the Agent, which in this dialect does not end in *ṭ*, but in the same as the ordinary oblique form, and the verb is made to agree in gender and number, not with the subject, but with the object. In accordance with this, the verb has still a feminine form in the past tenses, and, as we go west, where the influence of the neighbouring Śāradī dialects has helped to keep the memory alive, the subject of such tenses of transitive verbs is still in the case of the Agent.

Thus, in Eastern Oudh 'he struck' is *ś* *strika*, in which *ś* is in the Nominative case, and means 'he'; but in Uttar Western Oudh, the expression used is *ai strika*, in which *ai* is in the oblique form and means 'by him.' The Nominative Singular of *ai* is *ai*.

The case of the future tense is similar, but more complicated. In Sanskrit there are two ways of saying 'he will go.' It may be said either actively or passively, *i.e.*, we may either use the direct expression, 'he will go' or we may say, 'it is to be gone by him.' The first is in Sanskrit *śaktiṣya*, and the second *śaktiṣyam* used impersonally. We shall first trace the former into the modern languages. In Samskrit it first became *śaktiṣya*, with the same elision of *ś* that we noticed in the case of the past participle. Then the two 's's became changed to *ś*, and we have *śaktiṣya*. This form has survived to the present day and in Braj Bhaṅkī and other Sanskrit-derived dialects means 'he will go.' The whole tense is then conjugated in Braj Bhaṅkī.

Sing.	Plur.
1. <i>śaktiṣya</i> , I shall strike.	
2. <i>śaktiṣya</i>	marked
3. <i>śaktiṣya</i>	marked

Plur.
marked
marked
marked

We are thus enabled to say that the characteristic of the future tense in the Samskrit group of dialects is the syllable *ś*.

The Māgadhī group of dialects, *i.e.*, those which form the Eastern group of Indo-Aryan vocabularies, on the contrary prefer to form its future on the impersonal passive future participle, an example of which is the Sanskrit word *śaktiṣyam*, it is to be gone, equivalent in meaning to the Latin *erunt*. The impersonal nature of this participle should be noticed. It does not say who is to go. It leaves this to be supplied by a pronoun. The Sanskrit *śaktiṣyam* becomes in both Prakrits *śaktiṣyam*, and, thence, *śaktiṣyam*, and we find the next stage of growth in the word *śaktiṣya*, in the Eastern Hindi of Taṭhī Doo. It is here used as a pure future, and is not changed either for person or number. *Śaktiṣya* means 'I, thou, he, we, you, they will go.' The explanation is the original meaning in Sanskrit. As in that language, the word literally means 'it is to be gone.' Who it is that has to go, is left to be defined by the aid of a pronoun. Hence the form of the verb remains unchanged.

Coming now to the present day, we may take Bengali as an example of the Eastern group of languages. Assamese and Oriya follow it in every particular. As in the case of the past participle in the past tense, Bengali cannot use the future participle alone. It must add auxiliary pronouns to it. Its future participle ends in *ś*. That is to say, the Prakrit *śaktiṣyam* becomes *śaktiṣya*; while, similarly, the Sanskrit *śaktiṣyam*, it is to be struck, becomes in Prakrit *śaktiṣyam*, and in Bengali *śaktiṣya*. To this it adds the auxiliary pronouns. When a Bengali wishes to say 'I shall strike,' he says *marā*, 'it is to be struck,' and then *ai* (which he writes *o*), 'by me,' *i.e.*, *marā o*. The Bengali future is therefore conjugated as follows:—

Sing.	Plur.
1. <i>marā o</i> , I shall strike.	
2. <i>marā o</i>	marked
3. <i>marā o</i>	marked

Plur.
marked
marked
marked

¹ The *śaktiṣya* which we meet in the future in the ordinary Hindustani of the lower has no analogous difference, derivation.

The remaining Eastern languages, Hindi, hold fast to the same principle in forming the two first persons of the future. That is to say, it adheres to the base with *ā*, in this case *maṁā-*. It is, however, unable to make up its mind about the third person. In Mithlāhi and Magahi it uses the present participle somewhat clumsily for this person of the future, but in Bhajpuri it takes refuge in the *āi*-future which we have just met in the Śauraseni dialects, so that we have the curious spectacle of a future in which the two first persons are really impersonal passives, while the third person is active. As in the case of the past tenses, however, all memory of the passive origin of the two first persons has been lost. The Bhajpuri future is therefore as follows:—

Sing.	Plur.
1. <i>maṁ-mā-i</i> , I shall do,	<i>maṁ-ā-</i>
2. <i>maṁ-mā-i</i>	<i>maṁ-mā-</i>
3. <i>maṁ-ā-</i>	<i>maṁ-ā-</i>

In the two first persons, the terminations are *maṁ* and *maṁ-i*, meaning 'by me,' 'by thee,' and so on. In the third person, the form given above as a singular is at the present day used as a plural. The form now used as a singular, *maṁ-ā*, is so abraded, that it fails to show clearly the marks of its origin.

Eastern Hindi goes still further in the same direction. The Awadhi dialect closely agrees with Bhajpuri. Its future is,—

Sing.	Plur.
1. <i>maṁ-mā-i</i> , I shall do,	<i>maṁ-ā-</i>
2. <i>maṁ-mā-i</i>	<i>maṁ-mā-</i>
3. <i>maṁ-ā-</i>	<i>maṁ-ā-</i>

As, however, we go west, we find in the Awadhi-speaking district of Unao the following:—

Sing.	Plur.
1. <i>maṁ-mā-i</i> , I shall do,	<i>maṁ-ā-</i>
2. <i>maṁ-mā-i</i>	<i>maṁ-mā-</i>
3. <i>maṁ-ā-</i>	<i>maṁ-ā-</i>

This is a pure *āi*-future, and is identical with the one given above for Brj Bihāri.

The English dialect, according to Dr. Kollig, takes a mean position between these two extremes. It may be noted that the first person singular, *maṁ-mā-i* more nearly approaches the Prakrit form *maṁ-mā-* than in any other dialect.

Sing.	Plur.
1. <i>maṁ-mā-i</i> , I shall do,	<i>maṁ-ā-</i>
2. <i>maṁ-mā-i</i> or <i>maṁ-mā-</i>	<i>maṁ-mā-</i>
3. <i>maṁ-ā-</i>	<i>maṁ-ā-</i>

It should be remarked, however, that the specimens collected for this Survey from the English-speaking area only show the *āi*-future, conjugated exactly as in Unao.

The Ocherhagāhī future shows another mixture of these two forms. It is as follows:—

Sing.	Plur.
1. <i>maṁ-mā-i</i> , I shall do,	<i>maṁ-mā-</i> or <i>maṁ-mā-</i>
2. <i>maṁ-mā-i</i>	<i>maṁ-mā-</i>
3. <i>maṁ-ā-</i>	<i>maṁ-ā-</i>

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindi occupies an intermediate position between that of the Mithlāhi languages of the East, and that of the Śauraseni languages of the West.

We are hence entitled to state that the Eastern Hindi language, or, in other words, the Madiate Group of Indo-Aryan vernaculars, agrees generally in regard to its nouns and pronouns with the Magadhi or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Sauraseni group, whose habits it immediately resembles. It is the modern representative of the ancient *Asika-Magadhi Prakrit*.

Nothing has hitherto been written regarding the Madiate Group of dialects. Indeed, this is the first occasion in which the group has been recognized at all. The authorities which deal with the different dialects will be found detailed in the proper place.

AWADHĪ, KŌSALT, or BAIŚWĀRĪ.

The word 'Awadhī' means literally the language of Awadh or Oudh, and the area over which the dialect bearing this name is spoken agrees, in some extent, with the meaning of the term. Awadhī is

Area in which spoken.

spoken throughout Oudh, except in the District of Barh, in which Kāseṛī is the local language, and in the eastern corner of the District of Fyzabad, in which Western Bhojpūr is current. North of the Ganges, it is also spoken in the western portion of the District of Jaunpur, in the private domains of His Highness the Maharaja of Benares, which occupy a portion of the North-Gangetic area of Mirzapur, and in North-Gangetic Allahabad. It has also crossed the Ganges, and is the language of South-Gangetic Allahabad, and of the whole of the District of Patna except the country bordering on the Jamna River, in which a mixture of Bhaṅgī and Bundelī is spoken.

Over the whole of this area the Grammar is practically the same. There are, it is true, a few minor local variations which will be found duly described in the proper places. Also, in the border districts it is affected by the neighbouring languages. Thus, in Satepur and Khasi it is mixed with Kāseṛī; in Patna, with the same language, and also with Bundelkharī; and in South-Eastern Allahabad with Western Bhojpūr and with Bhaṅgī; but taken as a whole, and considering the grammar only, Awadhī is a singularly homogeneous language, with hardly any local variations, which, as its literature shows, has scarcely changed from the form it possessed in the middle of the sixteenth century. As regards vocabulary, it is also a very uniform dialect. The only exception is the local dialect of Patna, which, being situated in the Doab approximates in regard to its vocabulary to the language of that part of the country.

The language is also called 'Kāseṛī' and 'Baiśwārī.' The former name is merely

Kāseṛī not current.

a translation of the word 'Awadhī,' the word *Kāseṛī* being the ancient name of Oudh. 'Baiśwārī' or 'Baiśwārī' means

the language of Baiśwārī. 'Baiśwārī' means the country of the Baiśwārī Rajputs who are numerous in Oudh. By some the name Baiśwārī is confined to the dialect spoken in Lucknow, Unao, Rae Barh, and Patna, but this is a refinement which is not sanctioned by the actual facts of the case. The dialect of these districts, so far as grammar is concerned (and, in classifying languages grammar is admittedly the only sure basis to go upon) is just the same as that of the rest of Oudh. All that can be said is that in Eastern Oudh some forms of the verb, and in Western Oudh other forms of the verb, are more frequently used, although the forms preferred in the east are also used in the west, and vice versa.

Besides being spoken in its proper area as above described, Awadhī is also largely spoken by Musalmāns, as their vernacular language, over the greater portion of the area in which Bihārī is the vernacular of the main portion of the population. This bi-lingual area extends as far east as the District of Munseerpur. This Musalmān dialect is an interesting survival of the influence of the former Muhammedan court of Lucknow. It is frequently heard by Europeans in Bihār, as it is used as a kind of language of politeness by uneducated non-Musalmāns of the same country, much as Urdu is used by their betters.

Provinces, divide the number of persons reported as speaking Hindi¹ proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

Table showing the estimated number of speakers of Awadhi within the Lower Provinces of Bengal, and outside the area in which Awadhi is a vernacular.

Name of District.						Number of speakers.
Budhan	"	"	"	"	"	4,000
Bachhan	"	"	"	"	"	800
Bithoor	"	"	"	"	"	2,500
Kishnupore	"	"	"	"	"	2,500
Shangly	"	"	"	"	"	1,600
Hazrah	"	"	"	"	"	2,000
Si-Pargana	"	"	"	"	"	11,000
Calcutta	"	"	"	"	"	22,700
Kalla	"	"	"	"	"	1,600
Jamun	"	"	"	"	"	200
Wanchhalah	"	"	"	"	"	11,000
Kishin	"	"	"	"	"	600
Deoghar	"	"	"	"	"	1,500
Tupahail	"	"	"	"	"	2,400
Kangpur	"	"	"	"	"	700
Bagra	"	"	"	"	"	2,500
Palna	"	"	"	"	"	1,600
Darjuling	"	"	"	"	"	700
Angapota	"	"	"	"	"	2,500
Kach-Bihar (Bihar)	"	"	"	"	"	700
Dumra	"	"	"	"	"	4,200
Patidpur	"	"	"	"	"	800
Bachrangpur	"	"	"	"	"	200
Wyswaningh	"	"	"	"	"	2,000
Chikangpur	"	"	"	"	"	600
Swadhai	"	"	"	"	"	60
Tigra	"	"	"	"	"	300
Shangpur	"	"	"	"	"	3,314
Chitauri	"	"	"	"	"	100
Paal	"	"	"	"	"	150
Delaware	"	"	"	"	"	700
Total A.						110,000

¹ In the Census reports of these two Provinces, the vernacular language is named Hindi, not Awadhi. Wherever there is such discrepancy in the Census reports to the contrary.

Table showing the estimated number of speakers of Avestāhi in the Province of Assam.

Names of Districts	Number of speakers
Cachar Pahan	8,500
Sylhet	15,800
Sadiya	1,800
Kamrup	800
Darrang	1,100
Barpeta	600
Goalpara	5,800
Lakhimpur	4,800
Naga Hills	80
Khasi and Jaintia Hills	800
Jowai Hills	40
Total	50,000

We cannot give similar figures for other Provinces of India, as, in their Census Reports, no figures are available for the total number of people who come from all the tracts in which the languages are spoken which make up the composite total for 'Hindustani.' For instance, Bihār is in three reports counted as one of the tracts of 'Hindustani,' but nowhere are figures given to show the number of people in any other Province whose mother-tongue is Bihārī.

We must therefore content ourselves with recording the following figures for the Province of Lower Bengal and Assam, and leave the question of the number of speakers of Avestāhi in other Provinces of India as an insoluble problem :—

Total number of people speaking Avestāhi at home say	50,000,000
Estimated number of people speaking Avestāhi elsewhere in the Eastern Provinces	111,000
India	50,111,000
Assam	50,000
Total	50,161,000

From the earliest times, Oriā has been a centre of literary activity, and any attempt to describe its literature would entail the preparation of an elaborate history of an important section of Indian literature, both Sanskrit and in the Modern Vernacular. Such a work would be out of place in the present pages.

It will be remembered that the hero Rāma-chandra was a prince of Ayōdhya, the ancient capital of the Province, and this fact naturally led its poets to dwell upon his exploits. The fate of Avestāhi was sealed by its greatest poet Tulsi Dās, who wrote his Rāmāyana in that language. Since his time it has been obligatory on every Indian author who dwelt in any part of Hindostān, including even the eastern Provinces of Bihār, to use

The Awadhi language, not only in describing the deeds of the various Princes of Oudh, but in writing our notes in a book style.

Avestan has thus become the language of epic poetry in Northern India. It has borne the burden imposed upon it with no mean success. Putting the works of Taittīrī, a genius whose merit will some day be incanted by universal consent in the list of the great poets of the world, to one side, the language has so ample a vocabulary, is so melodious in its construction, and is so admirably suited to the list of the epic and stilted which form the heroic metre of the modern vernaculars of Hindostan, that it is a tool which allows even mediocre authors to handle it with no mean success.

Tafel Dā died in the year 1534, and was a contemporary of Shakespeare. He was, however, not the first writer of sentences in the language. He was preceded by a Muhammadan, Malik Muhammad Jāsi, whose admirable epic the Padmāvatī, is the first work of importance in it. He flourished in the reign of the Emperor Shāh Shāh, and commenced his poem in the year 1540 A.D. It deals with the adventures of Ratanā, the King of Chittor, and of the siege and ultimate sack of that city by Akbar-shā Shāh, and deserves the serious study of every one who is interested in a useful literature.

Since the time of Taha Idris, there have been hundreds of writers in the Awadhi language. The entire *Kutub al-Makhfiyyah* has even been translated into it, and that version is still the standard version for one over the whole of Hindustan. A full account of so much as is known about all these various authors will be found in the present writer's *Modern Persian Literature of Hindustan*, published by the Asiatic Society of Bengal in the year 1889.

Very little has been written specially about the Awajli language. It is referred

to, and examples of it are given in the works of Gleason de

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They, and in the Comparative Grammar of Mr. Benson

and Dr. Hoare. The following works are the only two with which I am acquainted which deal at length with the Grammar:—

ERISSAII, HIR. S. H.—*A Grammar of the Hindi Language*, in which are treated the *High Hindi*, *Arvi*, and the *Eastern Hindi* of the *Benares* of *Talud* etc, also the *Colloquial* dialects of . . . *Awadh*, . . . etc, with *original* *Practical* *Exercises*. Second Edition. Revised and enlarged. London, 1899. Contains grammar both of *Modern Awadh*, and also of the *old Awadh* used by *Tu-Pu-Du*, the latter under the name of *Old Awadh*. In the first Edition it was called *Old Hindi*.

GREEN, H. R.—Notes on the Chemistry of the Nitrates of Toluol Etc. *Reviews*, 1904

There is no Awadhi Dictionary in existence, but there are numerous Awadhi words in the Hindi Dictionary of Mr. Dales, and also a full vocabulary of words peculiar to the Bihars.

Besides the present writer's *Modern Farsi-Literature of Hindustan*, Calcutta, 1899, the following works by him deal more specially with Malik Muhammad and with Ta'ib Uss—

A specimen of the Pederzani.—*Journal of the Asiatic Society of Bengal*, Vol. lxx, Part 1, 1913, pp. 121 and 12.

The *Fezdatunnabi* of Habib Muhammad Jami, edited with a Commentary, Translation, and Critical Note, by O. A. Grunov, and Khairulakbarilqayy. Fuzul-i-Sulhianun Durrill, P.A.U. In course of publication by the Asiatic Society of Bengal. Three vols. issued.

Notes on Tamil Eth. Indian Antiquary, Vol. xiii, 1884, pp. 65, 121, 147, 233 and 282. Also separately reprinted. London, 1884. See also Proceedings of the Asiatic Society of Bengal for 1885, pp. 121 and 147.

See also,—

GILBERT, HEN. H.—*Shah Tahai Shi bi: Annotative. Shih-pi-chieh-shih Pichien (Journal of the Shih-pi-chieh-shih Kōshō)*, Vol. II, pp. 14 and 15. *Shinsen*, 1898.

The Deva-sigart and the Kaithi characters are both used in writing Awadhi. These have been fully described under the head of Bihari, see pp. 11

Written Questions.

and 12 of Vol. V, Pt. II. The Persian character is also

occasionally used. The oldest manuscripts of the Padma-saṁhitā are sometimes written in the Persian character, and sometimes written in the Kaithi. A manuscript of a portion of the Rāmāyana which is said by tradition to have been written by the hand of the author is in Deva-sigart. A deed of arbitration is extant which was drawn up by Tahai Shi himself. The introductory verses are in Awadhi and are written in Deva-sigart. The body of the deed is in the Persian language and character, and the signatures are some in Deva-sigart, some in Kaithi, and some in the Persian character.

As in Bihari, there is a short *e* as well as a long *ee*, and a short *a* as well as a. Also a short *ai* and a short *aii*. In printing in the Deva-sigart character, these are represented by *ṛ*, *ṛī*, *ā* and *āī*, respectively.

In writing Awadhi the short *e* is often written and pronounced *pe*, and the short *a* written and pronounced *wa*, respectively. Similarly the long *e* is written and pronounced *pe*, and the long *a*, *wa*.

Examples of these two alternative ways of writing the same word are—

Usual Form.	Alternative Form.
ṛai	ṛaiṛai.
ṛaiṛai	ṛaiṛai.
ai ai	ṛai-ṛai.
ṛaiṛai	ṛaiṛai.

We find the same rule of shortening the antepenultimate which exists in Bihari. See pp. 14 and 15 of Vol. V, Pt. II.

The following is a brief sketch of the main principles of Awadhi Grammar. The only remark which need be made is that, in the Past Tense, the third person singular ends, in the singular, in *ai* or *aii*, and, in the plural, in *ai* or *aii*. Both these forms are met all over the Awadhi area, but, to judge from the speakers, the forms in *ai* and *aii* are more common in the Eastern, while those in *ai* and *aii* are more common in the Western Districts, that is, in those in which, according to some, the Bahelāhi dialect, as distinct from Awadhi, is spoken.

We may note also, that the sense of gender is much more marked in the Western than in the Eastern Districts.

One other important point is to be noted. In old Awadhi, the Past Tenses of Transitive Verbs were construed passively, the verb agreeing in gender and number with the object, and the subject being put in the case of the Agent, which, in this dialect, does not end in *ai*, but is the same as the general oblique form. This is still preserved in the Western Districts such as Unao, where 'he struck,' is *ai mairā*, literally, 'by-him struck,' the process of being in the oblique form, the construction of which is not. Note that the verb agrees in person with the subject and not with the object. This is a

proximity of *Awadhi*, which is commonly met with in the poetry of Malik Muhammad, and Ta'ib Dik. The *s* of *shai-s* is the remnant of an old, anclitic pronoun. Meaning, not 'he,' but 'by him,' and the whole phrase means literally 'by-him struck-by-him.' In Eastern Oudh it has been forgotten that the past tense of transitive verbs is a passive, and the whole tense is treated, as in Bengali and Bihari, as if it were active.

DOI: 10.1002/for

Indicativo	Indicativo
Pres. Pres. Act.	estoy, estás, está, etc.
Pres. Pres. Pas.	estaba, estabas, estaba, etc.
Pres. Pres. Fut.	estare, estarás, estará, etc.
Pres. Imperf. (Hypoth.)	estuviera, estuvieras, estuviera, etc.

Throughout the work (including the bonus DVD) from his *Footnote*, the bonus connection is well:

[illegible][illegible]

Keywords: self-esteem; self-efficacy; self-regulation; self-control

Abstract. The purpose of this study was to determine the effect of a 12-week training program on the heart rate variability (HRV) of young adults. The study was conducted in a laboratory setting. The participants were 20 young adults (10 males and 10 females) who were randomly assigned to two groups: a control group and an experimental group. The control group did not receive any training, while the experimental group received a 12-week training program. The HRV was measured at the beginning and at the end of the 12-week period. The results showed that the experimental group had a significant increase in HRV compared to the control group. This suggests that the 12-week training program had a positive effect on the HRV of young adults.

Frog		Frog	
Host	Form	Host	Form
1. <i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>
2. <i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>
3. <i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>		
4. <i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>		
5. <i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>	<i>Agalychnis saltator</i>

The Government has no position. Whether, the above mentioned bills would

[illegible]

Write where each verb is in space provided below. Use the function below. Then, bracket and label each verb as in the past tense. Write where each verb is in space provided below. Use the function below. Then, bracket and label each verb as in the past tense.

The authors gratefully acknowledge the following individuals:

. BAGHĒLĪ, BAGHĒLKHANDĪ, OR BĪWĀI.

As its name implies, BaghĒlĪ is the language of the BaghĒls, that is to say, the dialect spoken in BaghĒlkhand, a tract which corresponds

Area in which spoken.

very nearly to the area covered by the present BaghĒlkhand Agency.

The dialect is also called BĪwāi, from Bawa, properly spelt Bīwā, the principal state of that Agency. It is also spoken with fair purity in the Chota Nagpur State of Chhind Bhakka, and the British District of Mandla, which lies to the south of Bawa, and, with less correctness, in the South-East tract of the District of Mirzapur and in Jabalpur, in which it gradually merges into BĪdāi and Baudhī respectively. So, also, in the British Districts of Patna, Banda, and Hamirpur a form of BaghĒlĪ is spoken which is more or less mixed with the latter language. BaghĒlĪ also appears as the foundation of certain broken dialects spoken to the south and south-west of Mandla.

The district of Banda is a portion of BaudhĒlkhand, and the language spoken in it has hitherto always been called Baudhī. The resemblance between the language of Banda and BaghĒlĪ had, however, been recognised, and it has been long erroneously supposed that, therefore, Baudhī and BaghĒlĪ were different names of the same language. Nothing could be further from the truth. The two languages are now shown by this Survey to be radically distinct, and the true explanation is that although the district of Banda is in BaghĒlkhand, the language spoken within its borders is not Baudhī but BaghĒlĪ.

On the north BaghĒlĪ is bounded by the impure Aṡwālī of South-East Allahābad and by the Western Maṡpāt spoken in Central Mirzapur.

Language boundaries.

On the east it is bounded by the Chaurāṡṡṡ of the Chota

Nagpur Tributary States and of Bilāspur. On the south it meets the mixture of languages and dialects, of which Maṡīṡī is the principal, spoken in Balāgha, and, on the west and south-west, it is bounded by Baudhī.

The following table shows the estimated number of speakers of BaghĒlĪ in the area in which it is a vernacular:—

Number of speakers.

BaghĒlkhand Agency	1,692,000
Chhind Bhakka	50,000
Mandla	240,000
South Mirzapur	50,000
Jabalpur	225,000

Total . . . 1,692,100

In addition to the above, there are what I call the Broken Dialects of the West and of the South. Those of the West are spoken in the British Districts of Patna, Banda and Hamirpur, and in the portions of the native States which form the south and east of the BaudhĒlkhand Agency. Here the language, while based on BaghĒlĪ, is more and more mixed with Baudhī as we go westwards, till, in the District of Jalaun, we find a mixed dialect called Mīṡṡīṡī, in which the Baudhī predominates, and, we may say, that we have a form of Baudhī mixed with BaghĒlĪ. The following table shows the

number of speakers of these Broken Dialects of the West and where they are spoken. For further information regarding them the reader is referred to pp. 112 and 6.

Name of broken dialect.	Where spoken.	Number of speakers.
Yahud	Yahudiya	195,790
	Bahla	25,000
	Hamayra	5,000
		<hr/> 225,790
So-called Buzidi	Bahla	200,000
Qatani	"	245,000
Jifar	"	110,000
Hamayra	Hamayra	5,000
		<hr/> Total 585,790

The Broken Dialects of the South are spoken in the District of Mandla, and in those adjoining, by various tribes. They also are based upon Baghli, but are more or less mixed with Mandari and Fandari. They differ from the Broken Dialects of the West in not being the dialects of any specific locality. On the contrary, they are peculiar to certain tribes who speak them, while the language of the bulk of the population of the locality in which these tribes live is something altogether different. The following table shows the number of speakers of these broken dialects of the south and where each is spoken :

Name of broken dialect.	District where spoken.	Number of speakers.
Mandari	Mandla	22,700
Fandari	Fandari	42,000
	Hamayra	1,700
		<hr/> 66,400
Kumkidi	"	30
Qm	Chikichawa	100
		<hr/> Total 66,530

For reasons the same as those given in the case of Arabi, it is impossible to estimate the number of speakers of Baghli elsewhere, outside the area in which the dialect is a vernacular. The following figures are therefore the only ones available :—

Number of speakers of Baghli at home	1,822,120
" Broken Dialects of the West	585,790
" Dialects of the South	66,530
	<hr/> Total 2,474,440

Baghli has not been rendered famous by any great writer, though the Mahabharata of Rama have long been renowned for the favour shown by them to literature. Mahabharata Rana Chaud Singh's court was for a time adorned by the well-known singer and poet Tika Sena, till he was called to the Emperor Akbar's capital in the year 1563. Mahabharata Raja Rana is said to have given the poet Hari-mati, who flourished in 1597, a *khata* of respect for a single verse. Mahabharata Rana-ulah Singh, who reigned 1833-1834, not only maintained the traditional liberality of his family, but was an author himself. He wrote under the name de penne of 'Singh Baghela,' and amongst his works may be mentioned a play entitled the *Awast Baghelwadan*, and an avowed commentary on the

Pinoy-poffhah of Tufal-din. His successor, Mahatma Sir Bagha RAJ Singh, G.O.S.L., who came to the Ghose in the year 1884 and died in 1888, was also a diligent scholar. He wrote a much admired translation of the Bhāgavata-purāṇa entitled *Jānāntakāṇṭi*, a history of Harananda, entitled the *Śandar-nakṣat*, the *Rakṣapī-parvay*, the *Bhakti-māhā*, and other works.

AUTHORITIES.—The only work which deals in any way with Bagheli is Dr. Kollogg's Grammar mentioned above. Dr. Carey translated the New Testament into the dialect.

THE HINDI BIBLE, containing the Old and New Testaments translated from the Original into the Baghel-Mandli Language. By the Evangelists Wheelwright. Volume V. Containing the New Testament. Benares, 1861. There may have been published other volumes, but I have not seen them.

KEENE, Rev. S. H., B.D., LL.D., and others of the Hindi Language: in which are treated *The Eight Dialects* . . . also the *Colloquial Dialects of* . . . *Awadhi* . . . etc., with copious philosophical Notes. Second Edition. Revised and enlarged. London, 1893.

As in the case of Awadhi both the Deva-nagari and the Kaithi characters are used in writing Bagheli. So, also, we find the same varieties of spelling that we noticed in that dialect. The short *a* is often written and pronounced *ya*, and the short *o*, *wa*. The long *e* is often written and pronounced *ya*, and the long *i*, *ui*.

As already stated, Bagheli is scarcely worthy of being classed as a separate dialect from Awadhi. The two are practically the same.

Bagheli grammar.

The only two important points in which Bagheli differs are that it is fond of adding the auxiliary word *id* or *ai* to the past tenses of verbs, and that it has abandoned the letter *ṣ*, which is typical of the first and second persons of the future tense in Awadhi, and taken *ḥ* instead. Thus, while Awadhi has *dehṣ'atā*, I will see, Bagheli has *dehḥ'atā*.

The various forms of 'Hindi' Grammar are given by Dr. Kollogg. They are reproduced in the dialects grammar following. The forms must have been obtained from the north of Iowa, near the Alababad border, where, as previously pointed out, on page 1, the language, though called Bagheli, is really Awadhi. Hence, in this dialect grammar, one typical sign of Bagheli is wanting. The typical letter of the future is both *r* or *ṣ* and *ḥ*. The vowel is, in fact, merely a quickly spoken Awadhi. Attention may be drawn to the spelling of the personal pronouns, in which *ai* is written for *e*, and *ui* for *i*. This is not a mere variety of spelling. It represents actual pronunciation.

So far as I can gather from the specimens, the past tenses of transitive verbs are conjugated actively. That is to say the subject, in such circumstances, is put in the Nominative, and not the Agent, case. It will be seen, however, that in the Indian dialects there is great confusion in this respect.

The usual rule of the shortening of the antepostulante vowel obtains in Bagheli.

ADDITIONAL INFORMATION GRANTED:

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ding-	For	Participles-
Man: plant; a tree.	plant; plantet.	in, ind; in the water. Boundet off, off, down.
On: plant;	planten.	ing, of on, on

There is no need for a sign. The problem disappears and no change of definition is necessary to change the model.

1000

[illegible]

* ¹⁰ *hant* is still att. But, as before, *hant* is not att. in the *hant* form. *hant* is not att. in the *hant* form.

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[1.—Present, I am, etc.		[2.—Past, I was, etc.			
Eng.	Fin.	[3.—Future, I shall, etc.		[4.—Conditional, I should, etc.	
Eng.	Fin.	Eng.	Fin.	Eng.	Fin.
I	Min.	I shall	Min.	I should	Min.
Thou	Min.	Thou shalt	Min.	Thou shouldst	Min.
He	Min.	He shall	Min.	He should	Min.
We	Min.	We shall	Min.	We should	Min.
You	Min.	You shall	Min.	You should	Min.
It	Min.	It shall	Min.	It should	Min.
They	Min.	They shall	Min.	They should	Min.

CHHATTISGARHĪ, LARĪĀ, OR KHALTĀNT.

This dialect is commonly known by the first of the three names given above. Chhattisgarhī, or the language of Chhattisgarh. The district of Bilaspur forms a portion of that tract, and is known in the adjoining district of Balasghat as Khalāntī. Chhattisgarhī is also spoken in a part of the latter district, and is there known as Khāntī, or the language of Khāntī. To the east of the Chhattisgarh plain lies the Oriss-country of east Sambalpur, and the Oriss Pendency States. To the people of these parts, the Chhattisgarh country to the west is known as the Larā country, and hence Chhattisgarhī is there called Larā.

The head-quarters of Chhattisgarhī are the two British Districts of Raipur and Bilaspur in the Central Provinces. Here, and in the western portion of the Sambalpur district, the language is spoken in its purity. In the south-west, however, of Raipur, the local language is a form of Orissī. Chhattisgarhī is also spoken in considerable purity in the Pendency States to the south and west of the two main districts,—i.e., in Kanker, Nandgaon, Khairagarh, Chakhalahā, and Kawardha,—in the north-east of the Chanda District, and in the eastern portion of the Balasghat District where, as already said, it is known as Khalāntī. To the east of Bilaspur, it is spoken in the Pendency State of Saktī, and in parts of Surgarh and Surgarh. North and east of these last lie the Tributary States of Koram, Surgarh, Udaipur and Jaspur. In the last three the Arjun language is a sub-dialect of Chhattisgarhī, called Surgarhī, which is also spoken in the western portion of the last.

The following table shows the estimated number of speakers of Chhattisgarhī :—

	Number of Speakers.	West end of speaking.
Chanda	1,000,000	1,000,000
Bilaspur	1,500,000	1,500,000
Balasghat	1,500,000	1,500,000
Chakhalahā	1,500,000	1,500,000
Kanker	1,500,000	1,500,000
Nandgaon	1,500,000	1,500,000
Khairagarh	1,500,000	1,500,000
Chakhalahā	1,500,000	1,500,000
Kawardha	1,500,000	1,500,000
Saktī	1,500,000	1,500,000
Surgarh	1,500,000	1,500,000
Surgarh	1,500,000	1,500,000
Total.	1,201,790	1,201,790

Besides the above Chhattisgarhī is also spoken in the neighbouring Oriss-speaking States and in Bastar State, in which the main Arjun language is the Khāntī dialect of Manipal, by settlers from the Chhattisgarhī, or as it is here called the Larā country. In Bastar, the greater part of the west of the State is entirely occupied by them. The following are the estimated figures :—

Bastar	11,110
Bastar	11,110
Bastar	11,110
Bastar	11,110
Bastar	11,110
Bastar	11,110
Bastar	11,110
Bastar	11,110
Bastar	11,110
Bastar	11,110
Total.	11,110

14

15

16

Key-Word: Field Test—*Practical Research*—There is no difference between the *usages* of *Practical* and of *Interactive* Tests. The *Operations* of the *Field Tests* is always *active*, not *passive*.

[illegible]

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[illegible]

First Name, etc.		First Surname, MR S and Mrs, etc.	
	Eng.	Fin.	
1	John, stopped?	John.	John's, John's
2	John	John.	John's
3	John	John.	John's
4	John	John.	John's

¹ The same law is often added to this law without changing the meaning. I omit this usually because, for all

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Figures 1 through 10, in (a) Volp, additional; (b) Wile, identical, or formed by adding items to Volp's description. The additional item is shown.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

(2) *auriculatus* var. *1*. *Form. auriculatus* = *Form. auriculatus*.

Algebra, in addition ; *Form*, *Model*, (1) *Model*, (2) *Model* or *Model*, etc. ; *Figure*, *Figure*, *Form*, *Model* ; *Form*, *Form*, *Model*.

[illegible]

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

Indication.	Essential Plant Part(s).
Heart, to increase.	Large or large; 1 <i>Chenopodium Purpureum</i> , 1 <i>Adiantum</i> .
Stomach, to cure.	<i>Adiantum</i> , <i>Adiantum</i> , or <i>Adiantum</i> to half the amount. ¹
Stomach, to decrease.	Large, large, or 1 <i>Adiantum</i> .
Stomach, to cure.	Large, or 1 <i>Adiantum</i> .
Stomach, to cure.	Large, or 1 <i>Adiantum</i> .

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1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

17. **PAINTERING.**—The syllables *ti, di, ni* referred to a couple were 'even,' and *ti, bi, ni*, and *ti, di, ni*, also. When *ti* should come to its mother, it should, then, die.

AWADHĪ.

The first specimen of the Awadhī dialect is a version of the *Parable of the Prodigal Son* which *Mahmūdshāhshāhīya Farājī Saibhikar Dairatālī* has been kind enough to prepare for me. It is not in the Awadhī of the present day, but is in the dialect used by the poet *Malik Muhammad Jaid* in his famous epic known as the *Padmāvatī* or *Padmavatī*, which was written in the year 1440, in the reign of the Emperor *Shah Shāh*. The present translation is also written in verse, and is in the identical metre used by *Malik Muhammad*. Although a metrical version, it is very fairly liberal. Here and there some sentences and expressive words have been added in the style of the old author, and these are indicated in the text by being enclosed within marks of parenthesis. The concluding lines state that the translation was made at my request, and give the date of the composition as the sixth of the light half of the month *Phalguna*, in the *Vikrama Samvat* year 1894, that is to say, Friday, the 17th March, 1894.

Although the language of the specimen is so antiquated, it will be found to differ little from that illustrated in the preceding grammar. It should be remembered that in verse a final *a*, and the half-pronounced *a* in the middle of a word are both fully pronounced, and are hence written in full in the transcription. Thus *kalāṭa*, not *kalā*; *lakhpan*, not *lakh'pan*.

[No. 1.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(*Mahmūdshāhshāhīya Farājī Saibhikar Dairatālī*, 1894.)

चौपाई ।

जेहू पुरुषहि हूह बाबब चहै ।	सिख-मरै कीट बाब बरै चहै ॥
अन-मरै बाब बीर सो बाबा ।	सो मोरिँ देहू (न टागिछ बाबा) ॥
तब बह सिखहिँ बडि धन दण्ड ।	बहुत न दिन बीतेर (धन भण्ड) ॥
सब बिनु कीट एक ठो करि-ये ।	दूर देस चलि या सब बहि-ये ॥
कियात दिन लुचपन-मरै (भाई) ।	सो चपन धन दण्ड लडाई ॥
अब सो सब लडाह धन दण्ड ।	तब चौहिँ देस बाब बह जयेस ॥
बोह भियाहि सो (घर घर जाई ।	बाहिँ देस सब अन-वई भाई) ॥
बाबेर रतन एक घर-मोरी ।	सो चलेन सैतन-मरै ताही ॥

दीक्षा ।

मेघेन (मन-मर्ष करि मया) सुखर चरानन आहू ।
 खोचि होमिह-ये आन-ये सुखर निम्नार्द्धि सर्व (पाशु) ॥१॥

चतुर्थाई ।

बाहेन भरन घेठ सो (मार्द) । केवु खरि माहि देह विहु जाई ॥
 तव खोचि पैत भयक चतुर्थाई । मोरे आप पर बहुलह भरई ॥
 रोटी बहुत मजूर चपावी । तळ तळ बहुलह वधि जावी ॥
 चतुर्थाई मरई भूष-मर्ष मरवा । मई उठि जाव आप पर तळवी ॥
 चतुर्थाई मातव कि तुम्हरीचि माहि । दहल विरोधि पाप किच (जावे) ॥
 पूत तुम्हार कलकल जोषू । चरई न मई धिनि (कलकल न मीसू) ॥
 चपले पर मजूर जो (दिक्क) । ता-मई एक गरिब मोई दिक्क ॥
 चतुर्थाई मन मे आप दिव चला । चतुर्थाई रवेन दूर दूरवला ॥

दीक्षा ।

देहि आप खोचि ता-वर मया खोच चतुर्थाई ।
 खोचि-मई पर लपटाकल खोचि (मुल पाव) ॥२॥

चतुर्थाई ।

खोचि सर्व दूत कहेन पितु (मानिष) । दहल विरोधि पाप (मन मानिष) ॥
 तुम्हरी सर्व विरोधि वदु खोच । खोच न पूत कलकल खोच ॥
 चतुर्थाई दासक-मर्ष केही । कहेन आप विरोधक एही ॥
 मात-मै मोक्ष जे कावच बनवी । दासक सुंदरी पावीन बनवी ॥
 चतुर्थाई खोचि कलकल चतुर्थाई । (दहल विरोधि विरोधक तुल दहल) ॥
 चतुर्थाई चतुर्थाई धिनि विरोधक । मल्ल दहल धिनि (विरोधि वदु) मल्लेक ॥
 चतुर्थाई वेद दहल दहलकल माहि । (सब दहल मई कलकल तुल जावे) ॥
 चतुर्थाई चतुर्थाई चतुर्थाई मया खोच । चतुर्थाई आप मया दहल खोच ॥

दीक्षा ।

ता-वर खेदरा पूत जो चका किल विच (पाशु) ।
 चावत पर दिव जव सुनेन बावन माचन माह ॥३॥

बीसार्ह ।

एक ईश्वरि मितकन-भावी । यमि दिन पूछेव का चानी ॥
 सो चोदि कलेव तुम्हारि भाई । पाछेव मुक्त पितु नीक सेवार्ह ॥
 बाछेव ताहि नीक यह सुभरा । कुसल किम कधि दुससेव दिखरा ॥
 मुनि विस्तर पर जान न चरा । पितु वचनद मनावद कहा ॥
 जातर दुष्ट वाच-वर्ष पीर । प्रसन्न वरन को सेवा पीर ॥
 अविधि एक तुम्हार न टारेई । तब कवरु मेसरा ना घारेई ॥
 सेइ को गीत संग भोगलेई भोग । मुक्त वचनेई हरि सब दुख रोना ॥
 यह यह पून बलुरिया-गामी । बन लडाइ लूँछेव तुम्ह सामी ॥

दीक्षा ।

बी कदमद आछेव परे लइसर लीवन मोठ ।
 (हथि कधि सई) सिम्हवाछन (पति परेन सई पीठ) ॥१॥

चउपार्ह ।

ता-सई बाध अछेव तब बाना । दूत बीरे संग तुम्ह (शुक्ल-दाता) ॥
 निज-बी चरन सो बी बिहु मोरा । कवरु (भाउ-पति) सब बी मोरा ॥
 यह दुसस वरनन (प्रति वेरा) । यह यह बी तोर भाई (वेरा) ॥
 यह ना-मरा सिमरि किरि (भाई) । मसठ चरा किरि सिमरेव सो (चारै) ॥
 वा । (चरा वेराव मिना किरि (चारै) ॥
 मसठ-पूत यह कहा कोचारे । मीत विचरनन अविधि चारे ॥
 भावा डेठ कइस यह चारे । मसठ पदुमावति-सई (भाई) ॥
 लेहि बलुरि सुधाकर सिमरेव । मीत विचरनन कस बिहु सिमरेव ॥
 सई पीडिलन-सन विमती करन । दूठ वेरावद सई पां परन ॥

दीक्षा ।

वनइस सग पचपन चरे विचरन संगल मान ।
 सामन मुदि-कठ मुक्त सिमरेव राम वच हरि आन ॥१॥

[No. 1.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

A VERNI DIALECT.

Dr AVARHI VERMA.

TRANSLITERATION AND TRANSLATION

(Mādhavachārṇavakhyāna Prapñcā Bādāyana Darśanā, 1898.)

ORIGINAL.

Kahu parakhahi dāi balaka dāi;
A-certain man-to has son some;
 Tāh-mahā chhāpa bāp-mā hāi.
Then-very the-very father-to said.
 'Bhān-mahā, bāp, mān jo bhāgi;
 'Property-in, father, my what share;
 So mahā dāi; (as (his (high).'
 Hoi hoi pī; (how term the-term).'
 Tāh mān tātāi tāt dān dāi;
 Then he do-then dividing property gave;
 Balaka nā dān hān (as (his).
 Kahu nā dān pān (as (it-happens).
 Sāh kīhā chhāpa dāi-tāi kar-hā;
 All things the-very do-one-place making;
 Dān dāi chāi-gā mā kar-hā.
 For country-to some-very all taking.
 Bhān dān bhān-māhā, (hāi);
 Pān dān bhān-māhā, (O brother);
 So bhān dān dān-mā.
 He his-son property squandered.
 Tāh nā mā bhān-māhā;
 When he all property-squandered;
 Tāh dāi dān hāi bāp pān.
 Then that country-in some great fell.
 Hoi bhān nā (ghān-ghān);
 Becoming a-beggar he (from-house-to-house having-gone);
 Tāh dān mā bhān-māhā.
 That country-of all man-man ran.
 Bhān mān dāi ghān-māhā;
 Do-beggar to-the one-man-of house-in;

Is apas khatash-mahl shi
It is his own feeling *him*

DUAL.

Shayen (man-mahl hai mayi.)
You (man-to doing you)
 man chashman-kija;
man feeding-brother-to;
 Jesh chikhalata-kh khata-kh,
He is *misgoverning*,
 Shai man tashah-mahl (yeh)
the-older than-very-much (to-day)

TRIPLE.

Chashen kharas pish sh, (bahl);
Wished to-give the-very he, (O brother):
 Kesh mahl shi shi kishen sh.
Any-body not 'tis said-to-give anything going.
 Tash chi chata kash sh, kash;
There 'is-to-be more become and things;
 'Mish kipa ghara kashah shai.
'My father-of house-much is.
 Kesh kashah majra shah;
Good many labourers are-intended;
 Tash mahl kashah kash kash sh.
Then-then there much becoming-over-and-then remains
 An mahl mahl kashah-sh yashah;
And I die hunger-from here;
 Makh shi jish kipa ghara kashah.
I arising will-on father house-to there.
 An shi kashah sh, "kashah sh;
And he will-say that, "there-yes before;
 Tash kashah pish sh. (yeh).
God against me I-did (honestly).
 Tash kashah kashah sh.
So thy to-be-called worthy
 Ahah sh mahl shi. (kashah sh sh).
Am not I again (make not wrong).
 Apas ghara majra sh kash;
Thy own house-labourer which possess;
 Tashah sh man mahl kashah."
Then-is our life we regard."

Yoku goni mōto wa bōya shōshi;
This thinking to-his-mind he father now started;
 Furi ni naku dōto dōbōshi,
But he was far-off the-poor-man,

Dōshi.

Dōshi bōya shō to-kara.
Seeing father him his
 mōshi kōshi wa shōshi;
 play did and running;

Oshi-uchi gara kōshōshi,
From-uchi such embraced,
 shōshi shō (shōshi papa).
 kōshi him (pleasure feeding).

Ona-uchi.

Oshi-uchi yōshi kōshi, 'yōshi mōshi;
From-to there-as said, 'father believe-as;
 Dōshi kōshi yōshi (mōshi-mōshi).
God against (up-join) (call-to-poor-what).
 Tōshi mōshi shōshi kōshi shōshi;
 Then before I-did very know-as-as);
 Yōshi wa yōshi kōshi-mōshi 'mōshi'
 Pd not am to-be-called thy.'
 Fōshi kōshi shōshi-mōshi kōshi;
But calling servants-to some-one;
 Kōshi bōya, 'yōshi-mōshi shōshi
 Said father, 'put-on this-one
 shōshi mōshi yōshi kōshi kōshi;
Good-then all which shōshi are-made;
 Shōshi-mōshi shōshi yōshi-mōshi.
Hands-on ring fast-on shōshi.
 An mōshi yōshi kōshi-mōshi;
And (let-) on fast (and) make-rejoicing);
 (Hōshi kōshi kōshi-mōshi shōshi shōshi).
(Being-joyous let-as-quick separation-of yōshi and shōshi).
 Shōshi mōshi yōshi mōshi shōshi-mōshi;
See up this being-dead has-again-again-to-life;
 Nōshi shōshi shōshi kōshi-mōshi mōshi.
 Last being again of-God-by-power re-joined.'
 An kōshi mōshi shōshi kōshi-mōshi shōshi;
 So saying they both to-again kōshi;

Saba dukha bhagī sakala sukha jagā
(All pains fled all pleasure came,
 Am sukha jagā pīvāi sakā hāl;
So happiness took-in map-get all persons;
 Jām vāi pāt sakā dukha bhāi,
As they got all pain washing-away).

Dukhā.

Ti-harā jēharā pātā jā
He older son was,
 alā bhāīa bhāīa (jā);
we sister in (to-day);
 āvān ghān (hā) pātā mām
Coming to-house our when he-came
 bhānā nāhānā vājā.
sister dancing preparation.

Cassidā.

Ekā bhāīāi bhāīāchā-māh;
One sister's brother-sister;
 Apārā dhāpā pāhānā, 'ka hāl'
His now bewailed, 'what are (I am)';
 Bē bhī bhānā, 'bāhānā bhāi;
Then is and, 'thy brother;
 ānā, tāmā pātā nānā jēhā.
Came, thy father well fed-his.
 Pārā bhāi nānā nā nā-bhāi;
Found him well and healthy;
 (Kānā-bhānā bhāī bhānā bhānā)
(Father's sister son-pleased (he-happ)';
 . Sālā vīhā ghān jān nā bhāī;
Staring long-angry to-house to-go not he-pleased;
 Pātā bhāīāi bhāīāi bhāī.
Father outside-came appearing-for and.
 Dām bhāī bhāīāi bhāī,
Answer gave father-to he;
 'Ekānā bhānā jā nānā jāt,
'So-many years and service-(and), he-had,
 Agāl bhāīānā nā bhāī;
Order one thy not I-transferred;
 Bhāī bhāīāi bhāīāi bhāī,
Rem-then over bid not I-got.

Ien jo mita siya shagaid Magi;
Getting which friends with might-have-enjoyed pleasure;
 (Sakita) patedi dari mita dalkha-rags).
(Happiness I-might-have-put crushing-down all pain-and-ill).
 Pal yaha pira patadi-glass;
But this was karbala-pour-to;
 Dima niki phikha kama, mar,
Fortune wanted burst dip, O-miser,

DIMA.

Bo jina Ien ghara,
That answer came house-to,
 taha truma maha;
answer food meal;
 (Haidi-ruchi-ni) nijamda,
(Will-put-into) put-you-continue,
 (ni-parisa-ni) (jha),
(serves low-meat) going).

CHAFEL.

To-mil bipa kaha taha kama;
How-to the-father said then words;
 'Pira mare siya kama (salkha-dai).
 'Ira me mita kama (pleasure-giver).
 Kha-ht kha, so jo kaha mare;
Always eat, therefore whatever meat;
 Kahi (kha-ni), mita ni tahi.
I-see (truth-ni), all that there.
 Pal kama kama kama (ni tahi);
But to-be-jogful to-be-pleased (like time);
 Hui pade jo tana kha kama.
Is proper as dip brother I-am.
 Yaha hi mari jira phira (kha);
This was dead become-alive again (brother);
 Naja kha phal maha, ni ni.
Just was again refused, as come.
 or
 Ah! kama mita phal ni.
How just eat-as again coming.
 Naja pira-kai kama kahi;
Just now-of story pleasing;

Mā	Griṣṇama	agā	pā.
Friend	Griṣṇam-of	order	getting.
Bhāṭhā	ṭāṭhā	pā	hai-gi
Kanyasā	par	or	ka-sang
Mahamada	Pada-mavai-mahā,		(mahā).
Mahammed	the-Pada-mavai-mahā,		(brother).
Tāḥ	anāḥ	Saṭṭakara	hikāḥ;
That	after	Saṭṭakara	wrote;
Mā	Griṣṇama	ṣaṭṭakara	śikṣā.
Friend	Griṣṇam	or	taught-me.
Haḥ	pāṭṭāṭhā-ma	ṭāṭhā	karāḥ;
I	Pāṭṭāṭhā-is	anvāṭhā	maḥ;
Tāḥ	maravāḥ	mā	pāṭṭāṭhā.
Omāṭhā	ad	I	ṣaṭṭāṭhā-(pāṭṭāṭhā)-ṣaṭṭāṭhā.

Eqā.

Uṇṇā-mā	pāṭṭāṭhā	ad	
Uṇṇā	ṣa	Uṇṇā	
Bhāṭhā	anvāṭhā	ṣaṭṭāṭhā	
Pāṭhā	par	anvāṭhā-ṣa;	
Pāṭhā	mā	anvāṭhā	ṣaṭṭāṭhā
Pāṭhā	ṣaṭṭāṭhā	ṣaṭṭāṭhā	ṣaṭṭāṭhā
Pāṭhā-ṣaṭṭāṭhā	ṣaṭṭāṭhā		
ṣaṭṭāṭhā	anvāṭhā-ṣaṭṭāṭhā		

The two following specimens come from the district of Fyrabad, and are in the language exemplified by the preceding grammatical sketch. The version of the *Parable of the Prodigal Son* comes from Central Fyrabad, and the folk-tale from the west of the district. It should be noted that as we go west, the sense of gender is more developed. There are few instances of the use of the feminine gender of adjectives in the pumble, while in the folk-tale there are several. The postposition of the passive is *kar-er* *hi*, with an oblique form *hi*. It has a feminine form *hi*, as in *Chittaur-hi* *hind*, the queen of Chittaur, which has an oblique form *hi*, as in *mayir-hi* *na* *hi* like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in *i* and sometimes in *hi*. Those in *i* do not shorten the antepenultimate vowel, but those in *hi* do. Examples are, *Apna* *hihi*, their own eyes; and *Apni*, such a little; *Apni* *giti*, my song; *Apni* *gadi* *na*, on its neck. Possibly the forms in *i* are oblique.

We may note the two following postpositions, —*Isak*, the sign of the Accusative-Dative, and *na*, the sign of the Locative, meaning "in."

In verbs, we may note the Imperative, *ja*, go; *panch*, sing; *diikh*, give; also the forms *Isak*, you made; *ja* *thon*, be, knowest; *na*, and *diikh*, they give.

The dialect of the district of Sulaimpur closely agrees with that of Fyrabad, and it is unnecessary to give further examples of it.

[No. 2.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AVANTI DIALECT.

(DISTRICT FYRABAD.)

SPECIMEN I.

एक बान्सी-के दुब बैठे रहिन । बोन-मां-मे लहुरा बपने बाब-मे कहिन
इन्दा बन-मां लवण बमार बखरा जायत होइ तबन हम-का ई दु चउर वै
चापन बन तब-का बाँट-दिहिन । चउर डेर दिन बाबों बीता बी लहुरा
बेटका सब धन बटोव-के परदेस जहान-तब चउर जहाँ चापन धन कुबाल-मां
मुठाय पड़ाव दिहिन । चउर जब सबो केनाइ उरिन बोन देव-मां बड़ा
काज बड़-ना । वै बनाव इच्छि होव-ना । तब वै बोन-के देह-के एक भल-बनई
के पाँके जान वै । तब वै बोन-का बपने बिल-मां सूकर चरावे-का पट्टे-दिहिन ।
चउर ल चावल-रवा बी लवन धोक-काई सूकर घाल-रहिन तबने-से लवण
पेट भरै । चउर कैल बी-का बाबों देत-रवा । तब बी-का बिल में बी हमरे
बाप के बिलिन लहुर-के खाव-बी के उवर जाल-के चउर हम सूखन मरिन-के ।

इस लड़क़े अपने बाप-के कम चाय चउर उम-से कहव की है बाप हम दहल के चउर तोहरे चाये चपराध बिहिन चउर हम एकरे चापक नाहीं की चप तोहार बेठवा करई। अब हम-का अपने मजूर की नाईं जान। तब व लड़क़े अपने बाप के साथे है। मुखा चंग है सामेन रहिन तबे चो-खर बाप चो-का बेखिस चउर दूवा नाम चउर बाप-के चापल घटई-मां कपटाव बिहिस चउर चूम बिहिस। चउर बेठवा बाबू-से कहिस की है दादा हम दहल के चाये चउर तोहरे तजरे चपराध बिहिन चउर अब हम एकरे चापक नाहीं काठी की तोहार बेठवा करई। मुखा बाप अपने चकारन-से कहिस की भल नोक चपका से चावा चउर चो-का पहिराव दिवा चो-के हाथ-मां मुनरी चउर शीझ-मां बनरी पहिराव दिवा। चउर हम सब कने चाँय चउर खुशी करो। एहि बरे की ई हमार बेठवा सरा रवा चउर कुनि की व। ज डेरान रवा चउर मिल व। चउर उचन खुशी करै चामे ॥

चोईं जून चो-खर कीठ बेठवा सेने-मां रवा। चउर अब ज चाय चउर घर मयचाव है नाचव गाठव मुनि परा। अपने चकारन-मां-से एकठे-कां बोलाय-के चुकिस की ई जान चाटे। वे चो-से कहिस की तोहार भाई चाय-वाटे चउर तोहार बाप नेवला बिहिस एकरे बरे की ज कुमल-हैम-से चाव। चउर ज रिमिवा होय गा। बीतर जावै न करै। एहि बरे चो-खर बाप बाहर चाव चउर चो-का मनाइव। चउर ज अपने बाप-का कयाव दिहिस की देखा की कपसन-से हम तोहार सेव। बिहेन कहिवी तोहार कहा टारन नाहीं चउर लह-पर नू कहिवी हम-का एकठे सेवड़ी-के बघो न दिवा की हम अपने बंजिन-के जावे खुसी मनाई। मुखा जइसे तोहार ई बेठवा चाव के तोहार धन पतुरियन के साथे लोख है चो-खर नेवला बिवा। तब ज चो-से कहिस की बेठा नू हमरे संभ डमिला वाट। तबन कुछ हमार चाव तबन तोहरे चाव। मुखा हम बंज-का खुसी होवे चावो चाहे-से ई तोहार भाई सरा रहिन और कुनि की कठेन चउर डेरान रवा चउर मिल व ॥

[No. 2.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Aurang District.

(DIRECT TRANSLATION.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION, 1898.

Ek musal-ko dal be'wa rahin. Oh-mil-ot harsin ap'at
One man-of two was with. Then-is from the younger his-own
 bāp-ko kahā, 'dada, dhan-mē jivan banke kāk'ra ligat-lōy ishan
father-is said, 'dada, property-in which my share was-is that
 kum-ko dat-ā. Aur vai apen dhan ap'at lāy-dāin. Aur
me-to give. And he his-own property then-to dividing-gave. And
 dhar dā nāh kāk ki harsin be'wā sab dhan bañ-ke
many days not passed that the younger was all property collecting
 par'ās chāl-gay, aur chāl apen dhan kāk'ā-mē
foreign-land-to went-away, and there his-own fortune was-collected-in
 bañ-ke-par'ās-dāin. Aur jab musal ghōy-dāin oh dā-mē hāy
up-sundered. And when all he-had-started that country-in great
 kāk par-gi. Wai kanti dāin hāy-gi. Tab vai ā dā-ko
father felt. He totally poor became. Then he that-very country-of
 āk kāk-musal-ko pichā lāy-gi. Tab vai
one gentleman-of behind became-attached (i.e., became his across). Then he
 o-ko ap'at kāk-mē aur chāl-ā-ā par'ās-dāin. Aur ā chāl-mē
him his-own fields-in went finding-for went-away. And he wished
 ki, 'jivan phok'āi aur kāk-mē us'at-ot apen pā
that, 'what bank the more used-to-ot from-very-with my-own help
 kāk' : ' aur kum o-ko nāh ā-ā-mē. Tab o-ko
I may fill : ' and any-body him-to not need-ing-for (anything). Then him-to
 chāt kāk ki, 'ham'ra bāp-ko kāk maj'r-ko kāk-
man became that, 'my father-of was-very day-laborer-of after-eating
 pā-ko chāt-jit-kai aur kum kāk-mē māt-kai. Ham ap'at
and-drinking (food-his-own) and I by-hunger was-dying. I saying
 ap'at bāp-ko lag jāt aur us-ā kāk ki, 'tā bāp, ham
my-own father-of near will-go and him-to will-say that, 'O father, I
 Dā-ko aur to'at lā ap'at kāk, aur ham o'at lāy nāh
God-of and there before am old, and I this-for fit not-am

ki sh wêhê be'wê kahlî; sh, hân-kî ap'wê majêr-kî
that was thy son I-may-be-called; now, we thy-mom day-before-noon
 mîl jên." Tab wê wêh-kî ap'wê bip-kê hêg gî. Mîh.
like consider." Then he I-may-proceed his-mom father-of near went. But,
 jêh wê lîmên mîhên tabê a-kê hêg a-kê dîkêhê nêr dîpê
when he far-off was then-mom his father him now and pity
 hêg nêr dîpê-kê tîpên gîpê-mîl dîpê'wê dîhê nêr dîhê dîhê
wanted(-him) and removing his-mom each-in unfolded(-him) and himen took
 Aêr be'wê bîhê-mê kahlî kî. 'kê dîhê, hân Dêh-kê îgê nêr
and the-mom the-father-to said that, 'O father, I God-of before and
 tîhê'ê bajêrê ap'wêhê kîhên nêr sh hân nêrê lîyêk mîlê bîpê
thy presence-in sit did and now I this-for sit not am
 kî tîhêr be'wê kahlî.' Mîhê hêg ap'wê dîhê'mê-mê
that thy son I-may-be-called.' But the-father his-mom surround-to
 kahlî kî, 'bêh mîk kîpêhê lî-mê, nêr a-kê pahîpê-dîyê; a-kê
said that, 'very good clothes bring, and him putting-on give; his
 bîhê-mîl mîhê'ê, nêr gîpê-mîl pîhê'ê pahîpê-dîyê; nêr hân mîh jîhê
hand-on ring, and feet-on shoes putting-on give; and (it)-as all now
 kîhê nêr kîhê hêrê; dîhê-mê kî I hânê be'wê mîhê mîhê,
and and surround make; this-for that this up am dead was,
 nêr pîhê jî gî; a hânê mîhê, nêr mîl gî.' Aêr mîhên
and again after went; he too was, and found went.' And they
 kîhê kahlî hêg.
married he-made again.

Ôi jên a-kê jêh be'wê kîhê-mîl mîhê. Aêr jêh a
At-that-very time his other son the-field-in was. And when he
 hê nêr gîhê nêg'êhê-gîl mîhêhê gîhê mîl-pîhê. Ap'wê dîhê'mê-
come and leave approached dancing singing were-heard. His-mom surround-
 mîl-mê dîhê-kê bîhê'mê pîhêhê kî, 'î hîm mîl?' Wê a-kê
refrom me I-may-be-called he-asked that, 'is him said?' We a-kê
 kîhê kî, 'tîhêr kîhê hê-hêpê, nêr tîhêr tîp mîhê'ê kîhê a-kê'ê
said that, 'thy brother is-come, and thy father found did this
 bîhê kî a kîhê-dîhê-mê-mê gî.' Aêr a mîhê hêg-gî. Bîhêr jîhê mî
for that he saying-with came.' And he angry became. Inside going not
 kîhê. Tîhê hân a-kê hêpê bîhêr hê nêr a-kê mîhêhê. Aêr a
did. This for his father outside come and him appeared. And he
 ap'wê hêpê-kî jîhêhê dîhê kî, 'dîkêhê, kî hân-mê-mê hân tîhêr
his-mom father-to answer gave that, 'see, that parent-from I thy
 mîhê kîhê, kîpêhê tîhêr kahlî jîhê mîhê; nêr tîhê-pîhê
answer did, over-mom thy saying I-got-angry not; and that-mom-mom
 tîhê kîhê'ê hân-kî sh-kê dîhê'ê'ê hêhêhê mî dîhê kî hân
then over-mom mîhê mîhê-mê pool-of jumping-not not passed that I

sp'at' naighir-ké' aithé' kham' mudi. Mudi, jóné' tóhí' í
 my-own friends-of' with married naighir-ké' mudi. Dui, é' tóhí' tóhí'
 be'wí' íy, jé' tóhí' é'íen' píríen-ké' aithé' lí-gu, é-kar' mudi
 you come, you tóhí' fortune haríen-of' with drowned, his friend
 kúá.' Tóhí' é' é-é' kúá' lí, 'bep, lí' hán'v'e' wáng' hán'fú.
 then-most.' Then he him-to said that, 'see, then we with always
 há; íamen' kúá' há'í' íy' íamen' tóhí' íy; mudi, hán' pírí-ké'
 we; whatever thing was in that iller-own is; but, we people
 kham' hán'fú' aithé' kúá' é' í' tóhí' lí-gu' mudi. tóhí', é'í'
 happy to-be is-proper because this tóhí' brother died you, and
 píríen' íí' tóhí'; wér' hán' rúá' é'í' níl' gáp'.'
 again having-head arose; and lost you and found met.'

[No. 3.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWARHI DIALECT

(Dialect of Fyzabad.)

SPECIMEN II.

अब हम एक किरिनो कल पयो। तीनों कहें सब केक चापन
 चापन पान पे पे मुसत-याह। चक्कर साह बीकल सेवी भी ककिनि
 साह ककिकर साह से-से निहार सेवे पर पलिन। निहार उधार ती
 कुव मिचने न कोह। बैठ कि मनीना-मनें पामे-के मारे एक-हीं कड़ाके
 बरगरे-के तरी सब कोऊ बरगरे जागिन। ती चापान ककिन, कि, सेवी कुह
 मौलेह। ती सेवी एक नोक के गानन कि बन-मने-कर सीका, बैस, हरा,
 खरहा, मिचर उधार, सब चापनि चापनि पालि मुंदि मुंदि बिचान पे से मुने
 जागिन कि कनाह कुचि कुचि निहार पे। ती एक-हीं हरा बीन सेवी-के सने
 चापन मुंदि किहीं डाढ़ रहे, कोकरी गट्टे-मनें पे चापनि तसबीह कारि-दिहिन।
 ती-किह बाबे-कर बिचान ती कूटि न, भी सब बने कर रचनेवे चापनि चापनि
 राह ककिन।

अब चक्कर आने दिन दरबार से-से बैठिन ती सेवी न चापन,
 काहे-से कि, भीन का कड़ा कर मोड़ न-रहे। बीरबल ककिन कि, ए चापान
 सेवी समान-न-कहे कि हमरी माईं पान कोठ कवेया माईं चहे तीन-के
 न चापन। चह न चहनें। चापान ककिन, कि, पान केक मनेया माईं न।
 बीरबल ककिन, कहा ती हम बिरजू बाबरा-कहें कोकाह से आई। ककिन,
 का, कोकाह से चापन। ती बीरबल बिरजू बाबरा-कहें से-चापन। कुनि तापिन
 बिरजू बाबरे माईं। सब सब बने-कर सीका नीति मुनि के दरबार-मनें
 चाह, सेवे पहिले-की माईं मुने जागिन। ती छ हरिनभां बीने-की गट्टेया-
 मां तसबिबिहा करे-रहे डाढ़ रहे। बीरबल तसबिबिहा निहारि-से सेवी-के
 चाहे कि-दिहिन। बिरजू बाबरा ककिन, कि, हमार बचान काहे-छ चिचे,
 तानसेन हमरू-से नोक माने जागिन। तानसेन कोकबाबा पे। बीरबल
 माईं जागिन दिवा चपड़े गरि। चह तानसेन-ई करि-के मरिने। मुन

पवित्र मानसिन कहे-रहिन कि जो इस बरि खाहे तो हमारि खोधि चित्तोर-गढ़-की लॉयके-मई चोपड़ा-के घरवाह दिहैह । कउ मनई-उ चोर पर कर्षति दिहैह कि कवनि कवनल जनु हमारि देव खाह न पावे । कउ चित्तोर-के कमला रानी अपने लम्बे-धू-के चारतो घावन-ओ बँचिनो-के दिन करत-के कलार रान बैहै, तो कम मुनि-के जो पठन ।

बाब्याह बैसे कहिन । कउ रानी माये जायी तब मानसिन ताब बजाई जाविन । मान मुनि-के रानी जानि-गई कि हमारि गौलि मानसिन मुनि-कहिन । लौ-धिक-भर-सा मानसिन भाविन जो बाब्याह-की लगे कला बाह्यन । बाब्याह कहिन कि कमला-के गौलि मुने-क चाही । चित्तोर गढ़-पर चढ़ाई कहिन जो पति लड़ाई से कि बाब्याह लची-कर माहे चौधवारि मन कनेछ-क द्वेर होइ-गई । पहे ७४६-क चंक मनई चिट्ठिन-की लम्पर लिखि देखिन के-कि कवन-से कउ किरू-के चिट्ठी न खोले ।

कउ चित्तोर-पर राजा मुक्ति-मे भी खोन-के कौद चारि-बद तब बाब्याह कमला-देवी-कई केहि के-के बाब्याह पर चढ़ाह, अपने कवरनि कवाहन जो कृष्ण दिवस कि बिहान भिनसारी दरबार-में कमला-देवी-के गौलि मुने-क दीप । रानी एक मान पूरा के-के जो जो राय बीचो तो खोन-कर त्रिच कोपड़ाई खोरि-के बैकुण्ठि चला बा । जो सब मुनवई घावन खावन मुंज बाह-के टावनि रहि-ने ।

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN-HINDI.

AVERAGE DIALECT.

(DISTRICT FARRAKH.)

SPECIMEN II.

Ah ham ek kahin kahat-ahi. Tass-ekahat mah-han apun apun
Now I one story arranging. That-is all-(man) year-one year-one
 kahat-ahi-dhil vass-jai. Akabhar akh, Birbal, Phaiji, aa vassahil
arranging-dates. After the-emperor, Birbal, Phaiji, and all

har-hafar aikh ki-hi, aikh-khah-hat chahn. Khat-akh,
followers (and)-troops with having-taken, hunting-for started. Game-etc.,
 tra, kuchin mil-ai-na-kah. Jai-ka mahat-mahat ghar-ka mah
indeed, anything was-not-found. Fish-of wealth-is least-of us-own
 ch-ai har-ai har-pah-ka tat mah lai chah-ai lagh. Tau
swallow-is a-lye keeps-tray-of under all people shade-(shelter) took. Then

Bassh kahin ki, 'Phaiji, kuchin gachh.' Tau Phaiji ka mah-ai gah
the-emperor said, that, 'Phaiji, something stop.' Tau Phaiji so well say
 ki har-khat-har raji, jai haad, kharhi, aikh-ai, mah apni
that the-forest-estate-of animals, such-as deer, hare, jackals-etc., all their-own
 apni khat wai mah dhiya-dai-ai mah lagin, ki haad
their-own eyes during attending-singly to-bear before, so-kei entirely
 velli-badhi haat-gai. Tau kh-ai haat, jai Phaiji-ka hat apun mah
consciousness lost-one. Then one deer, which kept-of now the-one first
 khat jai mah, aikh gah-hat wai apun har-ai har-dhin. Tau
keeping standing was, the web-stand to his-own roomy there, in-
 dhi har ghar-ai dhiya, tra, chah-ai, aa mah haat-har
the-ownness stopping-of attention, indeed, lost-one, and all forest-of
 mah-ai apni apni rai khat.
individuals their-own their-own way took.

Ah Akabhar hai in dar-bar ki-khi baikhin, aa Phaiji aa in.
When Akbar another day court in sat, then Phaiji sat down,
 khat-ai ki on-ka hara jai bi-gi-mah. Birbal kahin ki, 'a Bassh,
because that he-to great fear lost-became. Birbal said that, 'O emperor,
 Phaiji mah-gachh, ki "har-ai mah aa lai gachh-ai mah mah,"
Phaiji has-become-great, that, "we like other say simpler not is,"
 haat-ai aa khat. Ah aa mah.' Bassh kahin ki, 'in
therefore not become. And not he-will-come. The-emperor said that, 'another

were lit themselves, and he himself burst into flames and fell down dead. He had, however, warned them beforehand that, should he die, they should lay his corpse neatly in the midst of the fort of Chikkar, and not man to guard it to prevent its being devoured by wild beasts. Then, when Queen Kanli of Chikkar should intrude¹ her husband with lamps on the 16th of the month of Sivan, and should sing the Melody of Midhar, he would come to life.

The Emperor carried out these instructions, and, when the queen began to sing, Tin-sin came to life, and clapped his hands in time to the music. When she heard him beating time, she knew that Tin-sin had heard her singing. In the meantime he rose up, and led to the Emperor, who declared that he must hear Queen Kanli sing. He marched forth and attacked Chikkar, and such a terrible battle ensued that of the brahmanical threads of *Wittanaga* and *Kabattiyas* alone, they collected seventy-four and a half mounds.² This very number, 74½, people still write at the head of a letter to prevent anybody opening it.

When the King of Chikkar fell in the battle, and his army was defeated, the Emperor took Queen Kanli prisoner, and had her carried to a harem in his own city. There he gave the order, that her song would be heard on the following morning in full force. Next morning she appeared, and, taking her lute, raised her voice to the Melody of Prosperity.³ As she did so, her soul burst its way through her skull, and went to heaven, while all her audience remained seated where they were, with their mouths open in astonishment.

Crossing the river Gagra from Fyambd, we find the Districts of Gonda and Bahraich. The language of these two districts is also Awadhi, and closely resembles that of Fyambd. It will be sufficient to give one specimen,—a version of the Parable of the Prodigal Son as recorded from Gonda. In the vernacular character the version is printed in brackets, in order to illustrate the handwriting,—a sort of mixture of *Dera-rijad* and *Kaikhil*,—current in the District amongst the educated classes.

The following generalisation of the dialect may be noticed. The terminations, which we so often meet in the eastern districts of the North-Western Provinces as signs of the Instrumental, as in *Middhar*, by *hanger*, is here used as a termination of the oblique form, as in the phrase *maid Shikhar-hi*, by *hanger*. Another termination of the oblique is *hi*, as in *Middhar-hi*, is the field; *chad chad-hi*, from so many days. The direct masculine termination of the Genitive is sometimes *hi*, as in *Par'midhar-hi*, of God; *ma-dhi hi*, his father.

¹ The *Zai* is a ceremony of wearing in a cloth before the image of a god a picture containing a five-armed dancing boy, lion, and banner. Women also lay lamps to their husbands in the same way. The day the ceremony is performed, before a bridegroom, on his arrival at the house of the bride. Tin-sin died in the month of Jyish, which is 2 the length of the two months. Sivan is two months later, in the middle of the rainy season. The 16th of Sivan is the date of the festival of the *Shiga*, or *undergata*. On this festival, which is a woman's day, wives pattern out before their husbands, and sing at the same time. The melody is one of the six principal songs, or *maids* or *Shakti maids*. It is sung in the rainy season, and is said to be very pleasurable.

² An account of Kanli's song of Chikkar will be found in Chapter X of the Annals of Bikaner by Tolly's Agent, &c. To change the meaning of this division, the number 74½ was taken as correct. Based on the Indian's name, a *Shikhar*, is a mountain of sand, for "the son of the daughter of Chikkar" is thereby looked on as all who write a letter under the subject of this mysterious number.

³ The melody, or Melody of Prosperity, is another of the six principal songs, or *maids*, or *Shakti maids*.

For the third personal pronoun, we should note the forms *wa-kid*, to him; *wa-kid*, his; and the nominative plural *wa-kid*, used as a respectful singular. The oblique form of the genitive is used as a kind of general oblique form, an idiom borrowed from the neighboring Western European. Thus *wa-kid* is used to mean both 'to him,' and 'him.'

Amongst verbal forms, note *ik*, he began; *ikad-kad*, I have done; and *ik*, *ik*, I did. Note also the typical Avestan past tense ending in *-da*, of a verb whose root ends in *-d*, which we meet in the word *magdida*, he approached.

[No. 4.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARHI Dialect.

(District Gonda.)

प्रभु जने के दुद पे लड़ा से उंग मां से छोड़का, ने लडा
 जगद से पाप से कहिस कि हे पाप हम कां जगद
 बल्लभ भुंते के भगवत पांदि देह गौं छ-बायन पूंजी
 छ का बांदि दिसिस - कुछ छि के गादे छोड़का
 ने लडा सय लै है वे परदेस चला गा - जगद-जगद
 जाजाति के काका मां जगद दिसिस - जग सय
 पूक चुका लौं गरि नेस मां बड़ा हुआ पाप-तय लौं
 भूषण लै लगे - तय छ गरि हेस के एक मजदूर के लगे
 छ का सु-जानि मां के के जाति के जेते मां परदेस-
 छ जाय के कछा रूमी से जगद सु-जानि जात रहे
 बहुत भूषण से जानि जेते - मुला बुरे के नही के रा-
 जय गुरु मुखि मै तय कहै मना कि हमने पाप के बहुत
 गोकारन कां पाप कां मिटा है नुक बलि जात है

आज मैं भी तुम्हारे के साथ हूँ - दावों में उठौं-ऊठौं
 आज भी दाव के दागे चढ़ाऊँ जो बिसे करों कि दे दाव
 मैं बमोहरा नै-जो तोही गुनहगार हूँ-जो तोही
 पेठगा नातगाहि के दाउका बहरी हूँ-भोकां-जामने
 चक्रवर्त मां के लोभ-छ छडा-जब-जबने दाव के दागे
 जामना मुल जब छवत दूगिरा नकै दाव गुना
 देखि दावलीस-तो नकदे देखि छु दागि-जाम
 दोगि केगदई यकगि के-जुमी दावलीस-तब जेवगुना
 बोलाकि दे दाव मैं बमोहरा के जामने-जाम तो ही
 जामने दाव किहौ है-जामना तोही दूगिरा नकै
 दाउका बहरी ही-दाव दाव-जामने चक्रवर्त से कहिये
 कि सब से बिक कामना दावो-जो शकां बसिगुनो-जब
 तक मुंछी बसिगुनो-जो गोने मां पतली-परिगुनो
 जामनी-जामना सब के छे बाहपीई-जो बसना ग्याई
 बाहरे में कि हमना दिकेगुना भविगा ॥१॥ किन से

जीन्ना है- होश्या १२ है किम मिदा है- लो० नै सभ
पुस्तु भवतै वागे-

आ वेदना ओते भा हा-जव के मिता लो० न

जगु हावाज नौ बाच रंग सुवि पा-अक मोकादा
आ मोदा १२ के हावाज सुवि- उ नारास कि मोदा

महा लो० है मज्जा मोदा नाम वेदना किहि स है
कि नै धेन कुरान से लो० गो- र सुवि के उ नाराज मुमु

दा गो-लो० नव ग मा हातः नौ नौ वाय लो०

लो० मिता १२ किहि- उ नाराज किहि

कि मज्जा दिने से हा मोदा काम काज नारा

लो० कपूर मोदा करे के सेवा- इसी वा

वही लो० मुदा न हा के कपूर उ नारा

के नौ वही है कि लो० सेविने मां लो०

कपूर मुदा जव मोदा उ वेदना लो० ने

समुदाय-वै जगति नेहुरिनि मां वीरगुण
 सत्तो गु नेहना कहै॥ तौ वाप कहिस कि
 हे नेह गुहनि हमसा हमीन साथे रहा है
 जौन मरन कर हमरे हे नेहना तो हे हो
 चिहानि हा कि हम सब अरु ममार्ति नारे से
 कि गोहा नार मग रहा कि जु न्या है
 जौन होछाहा हा कि मिना है-

[No. 4.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARH Dialect.

(THURGOOD CODES.)

TRANSLITERATION AND TRANSLATION.

Ek	jan-kē	du	boṛi	uḥ.	Us-sāi-sa	chhōṛi	boṛi
<i>One</i>	<i>man-of</i>	<i>two</i>	<i>was</i>	<i>was.</i>	<i>Then-in-from</i>	<i>the-possenger</i>	<i>was</i>
apṛē	bāp-ē	kāhē	hī,	'ō	bāp,	ham-kā	janmē
<i>his-own</i>	<i>father-to</i>	<i>said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>was-to</i>	<i>when</i>
publīshē,	haran	hāp	don,		Tha	ā	apnā
<i>published,</i>	<i>haran</i>	<i>hāp</i>	<i>don,</i>		<i>Tha</i>	<i>ā</i>	<i>apnā</i>
<i>may-rank,</i>	<i>that</i>	<i>having-divided</i>	<i>plot.</i>		<i>Tha</i>	<i>ā</i>	<i>his-own</i>
					<i>property</i>	<i>him-to</i>	
hāp	dīn.	Kach	du-kē	picchē	chhōṛi.	boṛi	uḥ
<i>having-divided</i>	<i>part.</i>	<i>from</i>	<i>days-of</i>	<i>after</i>	<i>the-possenger</i>	<i>was</i>	<i>all</i>
hai-dai-ka	par-dā			chak-ḡ	sa	hāl	uḥ
<i>having-taken-the-charge</i>	<i>(he)-foreign-land</i>			<i>went-away</i>	<i>and</i>	<i>there</i>	<i>all</i>
							<i>fortune</i>
lehar	kar-āḥ	apī-dīn.	Jah	uḥ	phāḥ-chak		ta
<i>had</i>	<i>decided</i>	<i>apportioned.</i>	<i>When</i>	<i>all</i>	<i>he-had-taken</i>	<i>(i.e., apportioned)</i>	<i>then</i>
vahī	dīn-āḥ	bāp	ḡari	par.	Tah	ta	bhāḥan
<i>that</i>	<i>country-on</i>	<i>great</i>	<i>deposits</i>	<i>fell.</i>	<i>Then</i>	<i>indeed</i>	<i>from-better</i>
							<i>to-do</i>
hāp,	Tah	ā	vahī	du-kē	ā	man-āḥ	hāp
<i>he-had.</i>	<i>Then</i>	<i>ā</i>	<i>that</i>	<i>country-of</i>	<i>one</i>	<i>man-of</i>	<i>near</i>
							<i>was.</i>
uḥ	chhōṛi-kē	khāḥ	khāḥ-āḥ	par-dā.	U	apnā	phē
<i>was</i>	<i>feeling</i>	<i>for</i>	<i>feeling-to</i>	<i>was.</i>	<i>He</i>	<i>his-own</i>	<i>body</i>
hāp	hāp-ē	janmē	uḥ	khāḥ-āḥ	hāp	hāp-āḥ	hāp-āḥ
<i>the-particles-of-grain</i>	<i>chaff-with</i>	<i>which</i>	<i>was</i>	<i>went-to-not</i>	<i>much</i>	<i>pleasure-with</i>	
hāp-āḥ,	uḥ	vahī.	hā	uḥ	āḥ-āḥ.	Jah	uḥ-āḥ
<i>went-here-filled,</i>	<i>hai</i>	<i>that-to</i>	<i>say-our</i>	<i>not</i>	<i>went-to-go.</i>	<i>When</i>	<i>to-him</i>
uḥ	hai	uḥ	hāp	hāp	hāp	hāp	hāp
<i>was</i>	<i>became</i>	<i>then</i>	<i>to-say</i>	<i>he-had</i>	<i>that,</i>	<i>'say</i>	<i>father-of</i>
							<i>was</i>
uḥ-āḥ-kē	hāp-āḥ	uḥ-āḥ,	hāp	hāp	hāp	hāp,	uḥ
<i>was-to</i>	<i>had-to-say</i>	<i>re-then,</i>	<i>and-also</i>	<i>went-(food)</i>	<i>in,</i>	<i>and</i>	<i>I</i>
uḥ	hāp-āḥ	uḥ-āḥ,	hāp,	hāp	hāp	hāp	hāp
<i>went-to</i>	<i>was</i>	<i>and-also</i>	<i>was,</i>	<i>I</i>	<i>was-also</i>	<i>and</i>	<i>was</i>
hāp-āḥ	hāp	hāp	hāp	hāp	hāp	hāp	hāp
<i>father-of</i>	<i>was</i>	<i>was-go</i>	<i>and</i>	<i>him-to</i>	<i>say</i>	<i>that,</i>	<i>'O</i>
							<i>father,</i>
							<i>I</i>

* When *du* is present, *hāp* as well as *uḥ* are separated from the word *grain*. These particles of the are called "food" and are used for the food of the animals.

a be'ven lēk jē sarai-hi pajai be'ven-eñ¹ hi'ven² tsa hi
 that you come who all-are fortune looks-among wanted then then
 new'ti k'han.³ Tsa hi'p hi'hi hi, 'hi hi'hi, hi hi'hi-hi'hi hi'hi
 first made! Then the father said that, "O son, then always we
 shi'hi hi'hi-hi'hi we hi'hi-hi'hi hi'hi-hi'hi hi'hi hi'hi hi'p. I
 with first and whatever mine-are that time is. This
 shi'hi shi'hi hi hi'hi shi'hi hi'hi hi'hi hi'hi hi'hi hi'hi hi'hi
 proper was that we all joy very-entirely because-that thy brother dead
 shi'hi, shi'hi jū hi; we hi'hi gi-shi'hi, shi'hi shi'hi hi'hi."
 was, again alive is; and last was, again found is.⁴

¹ *Rejuvenation* of the old men, who prostitute themselves.

² *Exile* of the original is a day of the year for them.

LUCKNOW AND BARABANKI.

The following two specimens come from Lucknow, and illustrate the dialect of the whole of the rural portion of the District, except that of the extreme south on the borders of Unao and Rai Bareilly where the language is slightly different. The language of Lucknow City is, of course, principally Urdu. The specimens as received were written in the Persian character. This not being the genuine local character in which the local dialect is written, I have contented myself with giving the specimens in transliteration only. The first specimen is a version of the Parable of the Prodigal Son, and the second an account of what took place at a village wedding. They may also be taken as a specimen of the dialect spoken in the district of Benharah.

As we go west through the Awadhi-speaking area, the tendency is to name the dialect Banwari, instead of Awadhi. The difference of name, however, hardly denotes any difference of language. To all intents and purposes, the two dialects are the same. The only marked points of difference are that, to the west, there is a preference for making the third person plural of verbs end in *ā* or *ai*, instead of *en* or *ai*, and that the terminations of the genitive more nearly approach those which we find in some western languages. As we go further west, into districts like Sitapur, we shall find that the dialect, though still Awadhi or Bahawli, is infected by the neighbouring Kananī. All this, however, does not constitute a separate dialect.

The following are the principal points of grammar to which attention may be drawn in the two following specimens.

The letter *ṣ* often becomes *pā*, as in *pāṣ* for *ṣṣ*. There is an oblique form of nouns ending in *ā*, as in *pāṣ-āi*, of a man: *ḥaṣṣ-āi* *maṣṣ-āi*, in a country of great distance. The masculine genitive termination is *hāi*, direct, and *āi* oblique. The feminine termination is *ai*, both direct and oblique. In the phrase *maṣṣ-hāi* *ḥaṣṣ-āi*, having called a barber (and) a Brahman, the first *hāi* appears to be used as a sign of the accusative. So also in *ḥaṣṣ-āi* *ḥaṣṣ-āi*, having seen the son.

In pronouns, note the form *pā*, this.

In verbs, note the typical western forms *waṣai*, he was, and *waṣāi*, they were. In the phrase *waṣai* *pāṣ-āi* *ḥaṣṣ-āi*, I have done many sin, the verb appears to agree in number and person with the object, instead of with the subject. If the phrase is correctly written, this is no doubt due to the influence of the Urdu of Lucknow city.

To the same influence may be attributed the number of Arabic and Persian words which we meet in the second specimen.

(No. 5.)

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARH Dialect.

(DUMICK, LUCKNOW.)

SPECIMEN I.

Yik jant-kā dāi ba'vā māl. So, dāi/bāi ba'vā bāp-at kākā.
One man-of two sons were. Son, the younger son the father-to said
 Kī, 'māi kākā bāi dāi' Tab bāp abī-kā kākā.
that, 'my share having-divided give-me.' Then the father him-to share
 māi dāi. Kākā dāi pākā n ab rūpā. Māi-kā bāp
having-divided gave. Some days after he all rupees taking great
 dāi-kā māt-kā māt-gā. Aur kākā apā rūpā ab kākā-kā
distance-of country-into went-out. And there his-own money all sell-sold-out-in
 apī-dāi. To pākā abī-kā tīe kākā māl māl; aur kākā
disappointed. That after him near anything not remained; and there
 bāp jātā pākā bāp bāp aur a bāp kākā kākā bāp. Tab
great famine to-fall began and he extremely ruined to-be began. Then
 yik kākā-māl-kā tīe gā aur a apā kākā-māl māl
one sell-to-the-man-of near went and he his-own fields-to selling
 dāi-kā-kā rōk rōk. Tab dāi-kā p-kā tīe, 'jān
feeding-for want put. Then his mind-into came, 'what
 kākā-kā-kā māl kākā-kā kākā p-kā tīe kākā;
lands-of-others mine are-eating that if I may-get then I may-eat.'
 kākā-kā-kā dāi-kā kākā māl māl-māl. To pākā n apā māl-māl
because him-to anything not was-given. That after he his-own mind-to
 dāi, Kī 'māi bāp-kā kākā māl bāp bāp kākā-kā n ab
thought, that 'my father-of many dependencies engaged remains therefore now
 kākā-kā māl-kā kākā jī aur kākā Kī, 'māl kākā kākā aur
I-am arising there may-go and company that, 'I then now and
 kākā-kā kākā kākā pākā kākā-kā aur ab dāi kākā kākā Kī tīe
God-of near much is here-done and now not not am that thy
 kākā kākā. So jā-māl ab māl māl tīe kākā
am I-may-be-called, Therefore on all the dependencies then near
 bāp kākā kākā-kā kākā Kī, 'I kākā-kākā-kā bāp tīe
engaged are not-to engaged make.' This thinking the father near

chah-gi. Bap-ká a be'wá-khí dāw-ss ísh-khí ínat shí
is-want-very. The father-is this we far-off-from seeing much pity
 kú náw dāw-khí gū-mí hā'pā-dhí náw ínat chah-gi
come and running much-in (about) satisfied (him) and much blood (his)
 chíh. Tā be'wá hāi kí, 'māi tūh wí náw Gān'pā-ká wí
blond (his). Then she-own spoke that, 'I they were and God-of our
 bāw náw ísh-khí náw náw wí hāi kí yāh íw be'wá
much we hear-own and such not we that again thy we
 kásh.' Hā yā hāp ípā, mīhāw-ss kásh, 'kí hāi
I-own-to-called. This upon the father his-own day-to-morrow-to said, 'that good
 hāi kásh í-ss náw sh-ká pāhā; náw sh-ká hāh-mí náw
good clothes bring and she-own put-on; and this-own hand-on ring
 náw gū-mí pāhā pāhā, kásh kásh mīhā kí hāw
and put-on shoes put-on. I joy shall-celebrate that my
 be'wá náw-khí ípā; náw hāh-khí, pāh mīhā. Tā a kásh
own dying lived; and her-bring, again we-found. Then he married
 kásh hā,
tomorrow began.

Bā'ká be'wá íshāw-ká-mí náw, Tā dāw náw táh gí
The sister we father-in was. When day-to he-came then very
 náw wí-khí wíh náw. Tā yā náw náw pāhā kí, 'āy yā
and made-of now he-own. Then we arrived-from he-own that, 'in-day this
 kí náw, jūw kásh náw ísh-khí? Náw náw kí,
what is, coming-to-which joy celebrated he-own?' The woman said that,
 'Tāh náw náw hā, náw náw náw hāp náw hāp
'thy brother come is, therefore thy father this-very far
 kásh kásh hā.' Hā yā hā'ká be'wá náw náw náw
very-making done has. This upon the rider we great-angry and
 kásh náw gí. Tā hāp ípā náw náw náw náw náw
done not want. Then she/father himself suddenly coming him
 náw náw. Ū náw kí 'māi íw náw náw náw náw kásh,
appeared. He spoke, that 'I so-many days-own thy service did,
 ká-ká náw náw ká kí náw náw náw náw náw náw
over-own so not was that we-own put-of going-over-own
 náw kí náw náw náw náw kásh náw náw náw
then might-not have-given-us that my-own friends I-might-have-fared and married
 náw; náw náw yā náw náw náw náw náw náw náw
might-have-made; and when she-own now she all fortune kásh-own
 náw náw, náw yā kásh náw náw náw. Tā hāp náw 'hā
answered, then she rejecting you-own-celebrated. Then she/father spoke 'O

black' tal to most legs white; Juan said first then then
 Brother, then, to-be-sure, we were blood; what we with to that-all
 for him. Much of all blackish dark just white hi the
 alive is. But, this moment married to-make necessary was because thy
 tall married at yet him; we happy-hill place with him.
 Brother being-dead now alive is; and being-late again found is.

* Black is a name of contemptuous address, he said the very same.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARH DIALECT.

(DUMAS, LOCKHART.)

SPECIMEN II.

Itā gār-ai jāk kankar-dā-kā aśak-ai hīrā māh. Jāh
 One village-in was landlord-of little daughter was. When
 wa-ki unā aśak aśak karī-kā bhāi, wāh jāh kankar-dā-kā
 her apt aśak aśak aśak pair-of house, that time the-landlord-to
 wāh-kā bhīh-ki phāir bhīh. Wāh bhīh māh Bāhān-ki
 her marriage-of suitly increased. That time her brother Bāhān
 kōp-kāi kōp-kāi dāh-kāi pathān. Itāi dāh-ai jāk bhīh. māh.
 calling a-boy to-search-for he-was. A-few days-in one boy was-found.
 Wāh-kā aśak bhīh-ki kankar bhāi, wāh Bāhān phāir-gar.
 She with the-girl-of house-apt agreed, and the-Bāhān was-remitted,
 wāh bhīh-ki bhīh bhāi. Kōp-kāi bhīh ai wāh māh
 and marriage-of arrangement took-place The-boy-of father came and calling
 āh-kā pathān kar-kār bhāi jāk. Bhāi rapāyā bhāi kōp
 group-of after words-saying to-be began. One-thousand rapāyā each saying
 wāh ai-kā. Tāh kankar-dā ai-kā-gar wāh gāh wāh
 leaving-after was-said. Then the-landlord pleasure-with house-to went and
 bhāi-kāi dāh kōp-gā. Bhāi-kāi bhīh pād-kā bhīh
 marriage-party-of day was-found. The-bridgman-of father gāh dāh
 māh āh-kāi bhīh dāh-dāh-ai dāh-kā gāh ai wāh
 relations taking great pomp-and-show-with bride-of to-house came and
 dāh-dāh bhāi jāk. Hāh. dāh-dāh-kāi
 the-ceremony-of-the-day to-be-extended began. The-five-sacrifice gift-of
 māh-ai pād-ai bhāi bhāi, bhāi dāh jāk.
 demanding-to-the-priest-with quarrel took-place. Bridgman to-be-wed-freely began.
 Bhāi māh dāh bhāi gāh bhāi. Tāh bhāi bhīh
 King was left side wounded house. Then marriage-party being-sing
 bhāi. Wāh māh-ai gār-kā bhāi-māh bhāi-kāi-kāi
 began-to-go-back. That-day there-in village-of priest-was coming-together
 bhāi māh-ai. Chāh dāh bhīh bhāi wāh bhāi
 marriage-party appeared. The-fourth day marriage took-place and rise
 bhāi bhāi-kāi bhāi; wāh bhāi-kāi-kāi gāh gāh dāh.
 priestful pleasure-with they-are; and leaving-to-be-leave there-was house-to come.

FREE TRANSLATION OF THE FOREGOING.

In a certain village a landlord had a little daughter. When she became sixteen or seventeen years of age, he began to think a good deal about her marriage. So he called a barber and a Brahman,¹ and sent them off to look for a suitable bridegroom. Very soon they found one. His horoscope agreed with that of the girl, and, after consulting the Brahman, preparations were made for the marriage. The bridegroom's father came, and, after the *bandel*,² the discussion as to the amount of the dowry to be paid by the bride's father to the bridegroom's father commenced. After a great deal of talk, this was settled at one thousand rupees. Then the landlord returned to his home, right well pleased, and the date was fixed for the arrival of the bridegroom's marriage party. The father of the bride, accompanied by fifteen thousand relations, came with great pomp to the bride's house, and they began the ceremony of the greasing of the *dos*.³ The next thing that happened was that there was a quarrel with the priest when he asked for his fee for the greasing sacrifice. Then blood-grease began to be flourished, and a number of men were wounded. The marriage party in a rage got up and began to go away, but just then some devout people of the village interfered and appeased them. Four days afterwards the marriage came off, and in peace did they eat the marriage feast.⁴ Then they took their leave and went home.

¹ These are the usual attendants.

² This is the ceremony of giving a rope to the bridegroom's father, or to the *bar* himself, as a token that business is done. Having the lighter (made of) metal flourished about. In the case of men of the lower class making a rope and a girl with accompanied by a metal thread.

³ In this ceremony, the bride's father, at the arrival of the marriage party, causes the bridegroom to be shaved, and washes his feet. Before this is done, a priest performs a sacrifice, and, when the ceremony is concluded, he is given a fee for his share in the business.

⁴ This is the ceremonial dinner which takes place on the evening of the day after the actual marriage ceremony. The bride's father presents some money to the bridegroom's, and then feeds him and his folk and his

The dialect of the south of Lucknow District, on the border of Unao and Ban Sarel, differs somewhat from that illustrated in the foregoing specimens. The following version of the Parable of the Prodigal Son comes from this locality. Besides the following special points of grammar, it must be pointed out that it is much influenced by the Urdu of Lucknow City. There are whole phrases in it, such as *an uad kadi*, which are almost pure Urdu, and the use of the Urdu positive postposition *ka*, is quite common.

We notice the same tendency to spell *ā* as *yā*, which we have found in the neighbouring districts. For 'ana,' we have both *āna* and *yāna*. So *āna* we may quote as examples *gar-dyāna*, to a foreign country; *āpāna*, a field; *āpāna*, one; and *āpāna*, service. Similarly, here, we have the letter *ā* represented by *ay*, as in *maay*, my; and *kaay-kay*, it is becoming. There is also a strong tendency to make a noun singular end in *a*. Thus, *āna*, one; *janāna*, what; *āpāna*, property; *āpāna*, in one place; and many others. All these peculiarities are due to the influence of the Kannyā spoken in the West.

Nouns substantive have an oblique form in *ai* or *ā*, as in *par-dyāna*, to a foreign country; *āpāna-ai*, of the father; *āpāna-ai*, on the hand.

As regards pronouns, note *maay-kai*, to me; *maay*, my, above mentioned; and *āpāna*, anyone. The oblique form of the pronoun of the third person, *ai*, is always spelled *ai*. This may be only a variety of spelling.

As regards verbs, the present participle ends in *ai*, as in *karāna-kai*, I am doing; *raha-kai*, you remain; and *raha-kai*, they keep. Note the typical western *Awadhi* forms, *raha*, he was, and *raha*, they were. Note also *ai*, it is; *kaay-kai*, it is becoming; *āpāna*, he, *kaay-kai*, gave, for *āpāna*; and *ai*, for *ai*, he gave.

(No. 7.)

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Awadhī Dialect.

(Notes of DEBBY LUCKNOW.)

एकु मनई-के दुइ बेटया रहै। बहि-माँ होटकाया बेटया चपने बाप-ते कहिनि कि दूदा तुम्हरी गिरणी-माँ जीनु बमार बीछा बीहू जीनु हम-का बोटि देह। तब उन चपनी गिरणी-माँ उन-का बोटि दिहनि। कुछ दिन बीजे होटकाये बेटयें सब चपनासु कच्छीक के-के परछाये जला या चौह दुवां गहुँ-के चापल बीज-वस्तु लुचपन-माँ उड़ाइ दिहनि। बीहू कब सब दाम चुकि-ने तब बोहि देह-माँ बड़ा मरा परा बी कही मरोनु बीहू लाज। ली दुवै एकु जिनोदार के बिवां या बीकरी के कहिनि। तब बीहूँ बोहि-का चपने ख्यातन-माँ सोरी जणवै-का बटइसि। बी बोहि-का मनु रहै कि सोरी-बी-छाई कमी-ने चापल पेहु भरि केई मुदा वही ना बोहि-का बोहुँ दोन। तब चुनि-के-के कहिसि कि बहूनि मँजूर मो हमरे माये-के बिवां खाइ-के चौह कुछ बचाइ राखति-रैँ बी में बिवां लगामु करति-रौं। चप में बिवां-ते जरा जाई चपने बाप-के लगे चटौं बी उन-ने करौं कि दूदा में तुम्हार बी राम-का सुनहो रौं बी चप में बोहि-तना-का नाहिन कि तुम्हार बेटया बाबौं। भाई-का चपनी मँजूर-माँ जगाइ-लेह। बिरि दुवां-ते चलि-के चपने बाप-के बिवां जावा। तब घर नमिखान तब बोहि-के बाप बोहि-का परिसेह दोख बी देखने लुह होइ-के दौरा मारे मरा के हथकाय कहिसि। तब बेटया बाप-ते चेरी-के कहिसि कि दूदा में राम का बी तुम्हार सुनहो रौं चप बोहि-तना-का नाहिन कि तुम्हार बेटया बाबौं। मुदी कय चपने चकरन-ने कहिसि कि नौकि २ ककरा लायो बी बोहि-का किराय-देह। बी मुँहरी जाई-माँ बी पनहीं पयिं-माँ परिणय देह। बी सब मनई नेछता खाहनि बी लुह में कि खार बेटया मरि-के किरि जिया बी जेराइ-के किरि जिया। बी सब मनई खुसी करे जायि ॥

बोहि बोहि-का बोहि-का बहुकथा बेटया ख्यातन-माँ रहै। तब बीहु बीहू-के घर-के नवीं-के जावा तब लगे माये के हाँव चुनिधि। तब बाप बाप-का बोकाइ-के बुझिसि कि पेहु का हात है। तब बोहि बीहूँ-ते कजा तुम्हारि

भाप चाचा-है । हम-से खेर-सझाह चाचे-ते तुम्हरे बाप नाकु-रंगु जिरिसि-है । खेरु बहुते रिमान । पर-जे मिल-रे न खाल-वने । बेदरे-मां बोटि-का बापु पर-जे निशरि चाचा बी मनाने साह । बीरि बाप-जे जिरिसि कि आखी बेदरे दिन-जे तुम्हारि आचा जिरिसि-बीं बी कहीं तुम्हार कथा नहीं टापा । लीने-ठ-पर तुम कहीं हम-का एहु डेवरी-का बखी ना दिखी कि कवन ज्योहारिन-के बाप खुशी करित । सुदी जग-ने तुम्हार बेदु बेठवा चाचा लीने बाबन बीज बसु विनाया-मां कड़ाह दिहिसि लीने-मां तुम हम-से बरे बड़ो खुशो किछी । हम हम-से कथा कि बसा तुम ली रोखुह हमरे-जने रहति-बी । लीनि बीज बसु हमरे है लीनि तुम्हारि-बी साह । हम बचन-का चलो कि खुशी करो चाहे-ते कि तुम्हार भाह परि-जे विवा-है बी देवाव-जे बिरि मिता है ॥

[No. 7.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

A WARDHI DIALLECT.

(SOUTH OF BOMBAY LOCKER.)

TRANSLITERATION AND TRANSLATION.

Bha masth-ke dai bet'vā rahā. Wahi-mē chhot'kara. ha'vā a'vā
One man-of two now were. Then-in the-younger son his-own
 bipā. kahi ki, 'dāh, tunkhī gharī-mē jama hāndā thā
father-to said that, 'father, thy fortune-in what my share
 hāi tava haar-hāi hāi dā. Tā an a'vā gharī-mē
may-be that me-to having-distributed give.' Then he his-own fortune-in
 an-ka hāi dāh. Kuchh dīn hāi chhot'kārā ha'vā an
his-to share gave. Some days having-passed the-younger son all
 a'vāhā ā-ghara hāi-hāi pā-lyāhā chah-gā, aurā hāhā
property one-place-in having-made a/foreign-country-to want-want, and there
 pahāhāhā āgā chī-hāhā hach'pā-mē a'vā-dāh. Aurā jō an
reaching his-own things richdom-in appeared. And when every
 dīn chah-gā hāi vohi dā-mē hāi jārī pāt an vāhā gārā
fasting wantest thou that country-in great thyself fell and he-to poor
 hāi hā. Tā hāhā āh jāmār-ke hāhā gā mah'vī hā-hāh.
he-to began. Then there was landholder-of near he-own service he-took.
 Tā vāhī vohi-ke a'vā bhātā-mē anī chah'vā-hā pāhāh. An
Then he him his-own fields-in never feeling-for said. And
 vohi-ke mārā rahā ki vohi-ke hāhā hāhā hāhā āgā pātā hāhā-hā
he doing was that enter-of enter took-with my-own stomach I-may-ill,
 mahā vāhā an vohi-ke hāhā dā. Tā mahā-hā-hā hāhā ki,
but that-own not him-in empty gave. Then recollecting he-said that,
 hāhā mājā tū ha'vā bhāhā hāhā hāhā hāhā hāhā aurā kuchh
may labourer ready my father-of now having-own and something
 hāhā mājā-hā, an an hāhā a'vā hāhā-hā. Ab an
having-need keep, and I have feeling wanting. Now I
 hāhā-hā chah-hā a'vā hāhā hāhā hāhā an an-hā hāhā ki,
here-from may-go my-own father-of now may-walk and him-to I-may-say that,
 "dā, an tunkhī an hāhā gārā hāhā; an an an jōhā-hāhā
'father, I thy and God-of dinner am; and now I this-like
 a'vā ki tunkhī ha'vā hāhā. Hāhā-ke a'vā mājā-mē
not-am that thy am I-may-be-called. He thy-own labour-own

lagli-lan." Piri hīn-lā chāl-kīl ap'at hīp-kā hīy' lwl. Jah
again. " Again there-from going his-own father-of near he-came. When
glue ragibya tāh wōh-kā hīp wōh-kā pahā-kā dīh an
house he-approachd then his father him beforehand now and
ōkhtāh kīn hā-kīl dārā, rāh-lagāh-ke
immediately-as-seeing pīnāl having-become ran, seeing-as-see
chag'iyā-lāh. Tāh hē'wā hīp-kā chawāi kīhā ki, 'dāh,
he-embroid-him. Then the-son the-father-to entrance made that, 'father,
mā lām-kā an tawāh gō'hī hā. Ab yoh-lāh-kā mīhā ki
I God-of and thy siner am. Now this-like say-am that
tawāh hē'wā hīy' " Mān hīp ap'at chā'wā-ty hāhī
thy am I-may-be-called.' Būt the-father his-own arrange-to said
kī, 'nāh mīl kap'ā hīn an yoh-kā pahā-tyā; an mīhī
that, "good good clothes bring and this-one-to put; and saying
hāhī-mīl an pō'hī pīh-mīl pahā-tyā. An wā mawā mawā kīnā
hand-in and show feet-on put. And [it]-hāi am first and
an kīn hā, ki ' mawā hē'wā mār-kīl phīd hīy; an
and placed before, that up am having-been-kind again that; and
hōhī-kīl phīd mīh. " An wā mawā kīnā hāhī hīy.
long-put again he-been-kind.' And all was movement to-make again.

Wōh hōyā wōh-kā hē'wā hē'wā hīyāt-mīl māt. Jah wōh
(At-)that time his older am the-first-in was. When he
hōh-kīl ghā-kā māhāh hāi tāh mīhā ghāh-kīl hīh māt. Tāh
returning home-of near came then dancing staying-of sound he-heard. Then
yāh chāh-kā hāhī-kīl pīhāhī ki, 'yōh kā hōh-kā?' Tāh
are arrived having-called he-askd that, 'this what a-being-dance?' Then
wōh wōh-kā hāhī, 'dāhāhī hāy mīhāi. Tāh hāhī-mīl hīyāt
he him-to said, 'thy brother is-come. He with-saying coming-from
tawāh hīp mīhā māyā kīhī-hā.' Wōh hāhī māt. Ghāhā
thy father dancing music he-made.' He much good-enjoy. Home-of
hīhāhī an jō-hāhī. Yōh-mīl wōh-kā hīp ghāh-kā mīhā-mīl
twice and going-was. In-the-musical his father home-from came-out,
an māhāhī hīy. Wōh hīp-kā hāhī ki, 'ghāhā,
and he-approach-(him) began. He the-father-to said that, 'am,
yōh dāh-kā tawāh yōhā kār-kā, an hāhī tawāh hāhī
as-much dance-from thy arrival I-am-doing, and over-am thy saying
tāh hīy; hāhī-a-par hāhī hāhī hāhī hāhī hāhī hāhī
and I-am-approachd; that-one-on this over-am and am past-of
hāhāhī an hīyāh ki ap'at hīyāhāhī hāhī hāhī-hāhī.
good-one-am not pass that my-own friends-of with I-might-have-made-merry.
Mān jōh-kā tawāh yōh hē'wā hāi jōhā hāhī chī-hāhī
But since thy this am come who he-am future

chhi-ni-ai-ni upi-ai-ni, tse-ai-ni tan u-ai-ho hui hui kiai k'eyan.
 chhi-ni-ai-ni said, that-on then him-af for great enjoyment made.
 To u-ai-ho k'ei ki, 'hachai, tan tan t'ei hui hui k'ei k'ei;
 He him-to said that, 'son, then newly dolly we were there;
 jui ch'ei-hui hui hui hui t'ei t'ei t'ei ki ki. Han p'ei-hui k'ei k'ei
 what property we-will be that thing-indeed is, it's all-to it-is-proper
 ki k'ei k'ei k'ei k'ei k'ei k'ei k'ei k'ei k'ei k'ei
 that married we-were-made hui-hui k'ei k'ei k'ei k'ei k'ei k'ei
 j'ei-hui; we hui-hui k'ei k'ei k'ei k'ei k'ei k'ei k'ei k'ei k'ei
 hui-hui; and k'ei-hui-hui k'ei k'ei k'ei k'ei k'ei k'ei k'ei k'ei k'ei

PARTABGARH.

In the east and centre of the District of Partabgarh, the language is Awadhi, but is somewhat corrupted, owing to the proximity of the Western Bhojpuri spoken in East Jampur. The ensuing specimens may also be taken as examples of the dialect of the western portion of that district. The following points may be noted.

The specimens contain several examples of the redundant form of nouns, which ends in *and*, as in *depanand*, a son; *depanand*, a father. The third person singular of the past tense of transitive verbs often ends in *ai* instead of *is*, as in *likh^{ai}*, he did, instead of *likh^{is}*. We also find examples of the past tense in *ai* of verbs whose roots end in *ai*, as in *depan^{ai}*, he felt compassion; *chid^{ai}*, he was angry.

The suffix of the genitive masculine is often *hai*, as in *dad^{ai}-hai* *mag^{ai}*, surname of my father; *dad^{ai}-hai* *mag^{ai}*, near God, and many others. Nouns ending in consonants have an oblique form in *ai*, as in *likh^{ai}-ai*, on the hand; *phar^{ai}-ai*, in the house and many others. Note the form *phar^{ai}*, to you. The third person plural of verbs often ends in *ai*, instead of *is* or *as*. Thus, we find *rah^{ai}*, instead of *rahas*, they were. The following forms which are not given in the grammar may also be noted; *bach^{ai}*, will you sell? *ham^{ai} jant^{ai} chah^{ai} chah^{ai}*, we want to go.

[No. 8.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Awadhi Dialect.

(East and Centre of District Partabgarh.)

SPECIMEN I.

बीबी मन्द-से कुछ बेटा रहिन ओ जक-मा-से जहुरवा अपने
 पाप-से कहिस दादा ओ मात-टात-मा-से जवन हीरा हमार निकसे गवन
 हम-का दे या। ती पाप पापन निबिह जन मां बंट दिहिस। ओ बहुत
 दिन बीबी जहुरवा बेटवा पापन बाक-टाक मोरि-से दूरे परदेसे निकसि
 गया ओ दूधा कुचासी-मां पापन वूकी बँधान दिहिस। ओ जब क घर-
 बस जकाह दिहिस दुँधा एक बड़ा भूरा पड़ा ओ क दिह जोर जाय।
 ती ज बरि देन-से एक मनरे-से जाह लेह दिहिस। ज मनरे रहि-का
 अपने कोतन-मां सुघरि चरावै परे रठे दिहिस। ओ ज सुसी-से गले
 चोकरे-से चौने-का सुघरि बात-रहिन पापन पेट पावल। ओ बीज रहि का
 बहुत देन-रहा। ओ जब ज चाने-मां पाप ती कहिस हमरे दादा-के
 कहिक मजूर नीची तरह खाल बिछल चठे ओ हम भूवन मरत चठे।

मैं जटिहीं चौदहादा-नाम अपने केहीं भी एक-से जादू-के बहनों दादा में दू-के भी तोहरे मनोच कसूर किने-बहीं भी अब तोहार बेटवा कहवावे लाइक माहीं-पुपही । हम-का अपने एक मजूर को माई' बनवा । भी क उठा जो अपने आप-के लगे थावा । मुखा बेटौना दूरे चबहीं रहवे खीन कि बहि-से । बार बहि-का देख बिचिहि भी इमान भी दीक्षा भी बहि-से मरे मित्रा भी पुष्पा बिचिहि । ली बेटवा बहि-से बहिनस दादा हम दू-कर भी तोहरे मनोच कसूर किने-बहीं भी तोहार बेटवा कहवावे लाइक माहीं अब बच-बहीं । मुखा बहीना अपने चकरन-से बहिहि भिखी उठना से थावा भी बहि-का बहिरावा । एक मुँटो बहि-मां भी पमहीं सोइ मां पहि-राही भी हम-का खाए भी मीज करे देवा । काहि-से कि मोर ई बेटौना मुखा रवा अब जो उठा-बहे । क बेराइ नवा रवा भी मित्रा-बहे । भी वे मीज करे लामें ।

चबहीं बहि-के बेटवा बेटवा केहीं-मां रवा । भी बहिन क थावा भी परे सेकवान नाके बावे-के चवाल मुनिस । भी क चकरन-मां-से एक-का सुहरादम भी मुँदिस कि ई काव बहे । ली चकरवा बहि-से बहिहि तोहार भेकरा थावा-बहे भी तोहार दादा बिचावा किरी-बहीं काहे-ले कि क बहि-का कुमल-केम-ली पाइस । भी क बिमियान भी भिलरां जता-न-रवा । इहि-पर बहि-कर भयोना निबलि थावा जो चेरीरी बिचिहि । भी क दादा-ले अपने जवाब-मां बहिस देवा ली राजू कि हमें तोहार सेरा करन केवना बरिस बीता भी कबहुँ तोहार कहा न टावा । भी थोऊ-पर हूं हम-का कबहुँ लकी सेलवान न दिख कि हम अपने गोंदपन-मां मीज करित । मुखा बहिनस तोहार ई बेटवा थावा बीन तोहार लीको पतुरपन-मां काइ बिचिस हूं थोकरे मुझे जवमा बिद्या । ली बहीना बहि-से बहिस बेटवा में ली कदा हमरे मावे रहले बहिस । भी बीन हमरे बहे लीन तोहारे बहे । हम-मां लुकी करन पदे रवा भी मीज करन काहि-से कि तोहार ई भेकरा मुखा रवा भी मुनि ली उठा बहे । भी बेराव रवा कुनि मित्रा बहे ।

abī. Ham-kī agas tī majir-kī aīl har'wa. An a vāha
 an. He this-one are account-of like made. And he wrote
 an ap'as hāp kī hāg iari. Mohi bopani dāral ab-tī
 and his-one father-of near came. But the-an far-of-one got
 rah'tā-kī, kī wahi-kī hāp wāh-kā dāh-līhī, an dāpā, an
 was, that his father him happened-to-see, and took-pity, and
 dāpā, an wāh-tā garh mīl an dāramī līhī. Tā hāp-tā
 ran, and him-with by-the-way met and them took. Then the-an
 wahi-tā kahī, 'dāh, hān' Dāp-har an tōrā angāh karī
 Am-to and, 'father, I God-of and there-of near am
 kīhā-ah, an tōhar bō'wa kah'rāhī hāh aīl ah rah'tāhī'
 dare-here, and thy are to-be-called at not now I-remained-an.
 Mohi bopani ap'as chak'ra-tā kahī, 'vāha ap'as hā-tā
 But the-father his-one servant-to said, 'the-good wrapper bring
 an wāh-kī pahīrāh. It aīdī hāh-tāh an par'tā girī-tā
 and that-one-on put. One ring hand-on and show feet-on
 pahīrāh, an hān-kā kīhā an mah'harī dā; kīhā-tā kī
 put, and an to-ai and servant-to-make let; because that
 mē i bopani mōk rah, ah ā wāh-tāh; a harī
 my this am dāh an, now alih arān-tā; he but
 parī-rāh, an mīh-tāhī. An wāh anā harī hāh.
 And-gone, and found-it. And they merry became began.
 Ab-tī wāh-kī jāhar'wā bō'wā hāh-tāh rah; an jāhā ā
 Now his older one held-in was; and arrived he
 hāh an ghāh mōh'chā nīchī girī-kī wāh anā; an ā
 came and down approached dancing sleeping-of sound he-heard; and he
 chak'ra-tā-tā āh hāh gū'vāh an pīhāh kī. 'I his abī?'
 servant-to-from one called and asked that, 'his what is?'
 Tā chak'ra-tā wāh-tā kahī, 'tōhī hāh-tā hāh-tāh, an tōhī
 Then the-servant him-to and, 'thy brother come-to, and (by)-thy
 dāh kīhāhī. 'kīhāhī, kīhāhī kī ā wāh-kā kani-rāhān-tā gāh.
 father found him-made-his, because that he his wife-comfort-with found.
 An ā chāh an hāh-tā hāh-tāh. Thā-pā wāh-har
 And he prove-angry and inside pāh-met-was. Thā-pā hāh
 bopani nīhānīhī an dāramī kīhī. An ā dāh-tā ap'as
 father come-out and entrance made. And he the-father-to his-one
 jāhāh-tā kahī, 'Dāhā, hān, āpā, kī hānī tōhī āhī hānī
 answer-to said, 'Yes, surely, sir, that to-me thy service doing
 hāh-tā hāhī hāh an hāh-tāh tōhī hāh an āhī;
 how-much more passed and ever-are thy words not (I)-transgressed;
 an chā-pā tī hān-kā hāh-tāh āhā hō'wāh an āhā,
 and that-are-on them me-to ever-are out-are hāh an pāhī,
 1

hi haan ay'at g'fien-on² man| karin. Maki, jaha
 that I my-own *franchise-among* rejoicing night-long-made. But, never
 toh² i ho'tai lei, jaa toh² oji patur'yan-on² khat-likhi,
 thy thou are even, who thy husband karin-among at-up,
 it² at'te amote j'pau k'ap². Ten haqum² wai-at kahi,
 thou him for a'faut did.' Thus the father him-to said,
 'ho'tai, tai tau vakh haat'te alih² m'at-ahai an jaa
 "see, thou verily always we with *strong-looked-at* and what
 kam'te ahai tau toh² ahai. Haa-ih² k'at k'at pad-
 mine is that *fine-looked* is. Un-to narrowest to-make proper
 pahi an mang k'ap², k'at-at hi toh² i Maki's mat
 was and rejoicing to-make, because that thy this leather dand
 maki an phaul ji v'p'at-ahai; an hoin maki phaul miki ahai.'
 was, and again after arrival; and last was again *flown* in.'

[No. 6.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

(LWARRI DIALECT.)

(East and Centre of District PARTABGARH.)

SPECIMEN II.

एक जहोर-जे बरे-माँ बार मनई करिवा माल पतोच और बाप रहल रहै। मुन्हा बाबू बहिर रहै। बेटीना एक दिन बीस-माँ पर पोता-रहा बी जोसो बीसो-जे हुई राखो बचा-बाबल-रहै। वे बेटीना से तुहराद-जे पूछिन कि हम रामनगर-का नामा पावित-अई बीसो जगर-से जाई। ती ज बहिरवा जानिस कि हमरे बरधवन-का पूछत अहै कि बेचन्या बी गोह-राह-जे कहिय कि बरधवन-का हम न बेचवे। बहि पर रसा-बीरे तुह-राह-जे पाविस कि हम-का बेच न जाही-रह्या बी जानत मुन्हा बी लपार-या। ती ज जानिस कि बी रूपेया बरधवन-जे लपारत अहै। बी तुह-राह्य कि राहू बी रूपेया काव बी हुनू बी देखी तबहू हम पावन बरध-वन तुहें न देइत। बहुत बरे-माँ बीह-जे बहतारी रोटी बहि-जे बरे बीई। रुन्हा छाटी बेरा बेटीना बीसा भाई ती काव हुइ मनई बरधवन-जे ती रूपेया देत-रहै। मुन्हा हम अहा कि हुई बी-का हम न देवे। ती रूपेया बीन बीन जाई। बहताया बीसो कि ती बचा हम-हूँ जावित-है कि बाबे-माँ बीन काव सेवाद हुइ रवा अहै। मुन्हा बीन कुछ बीह तनी हुनो ऐछिन बाइ सा। बीह-जे अब बरे बाइ ती पतोहिवा-से कहिस कि बीन साबे-माँ अस सेवाद-जे दिने कि बेटीना-से रोटी काहीं बाइ नै। ती ज कहिस कि कामन दे-जे हँ मिटाई काव बिछी-रहा। दादा बीन दुबारे-पर बैठ-रहल-है बचा तिन-जे बबुराह देई। हुनो जगरन मनरत बी तुचरि-अ जाई ती पतोहिवा लुनुर-से बीसो कि क-बी तू बनें पावन दे-जे मिटाई सेत काव देखि रह्या। ती लुनुरवा बीवा कि बीह चरावे ती तू का बी काटी हम-जे पूछन्या।

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(EAST AND CENTRE OF DISTRICT FAIZABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek chit-kā ghant-ai chit masi, kākā, mā, pākā,
Our cockeril-of house-in four persons, son, mother-in-law, daughter-in-law
 aur bāp, masai-ai. Mās chāyā kākā ai. Bāmas ek din
and father, Nephew-were. But all the four deaf were. The-son one day
 bhāt-ai har-jāt-ai mā ai ai-ai ai ai chāi-ai chāi-ai
the field-in ploughing-was and that side-from has way-fare coming-
 ai. Wai bāmas-ai gaurāi-kā pākāi kī, 'ham Bāmas-gar-kā jāt
were. They the-son-to calling-out asked that, 'we Bāmas-gar-to to-go
 chāi-ai. Kās dāgar-ai jī?' Tā ā chit-ai jāt kī,
with. Which way-by should we-go?' Then that cockeril knew, that,
 'ham bāmas-kā pākāi-ai kī, "bāi?"' An gaurāi-kā
'my son-when they-are-saying that, "will-you-ai?"' And calling-out
 kākā kī, 'bāmas-kā ham ā bāi.' Yāi-pā mas-gai
said that, 'the-son I not will-ai.' This-on the-way-fare
 gaurāi-kā kākā kī, 'ham-kā kākā ai chāi-ai, jū jāt-ai ham
calling-out said that, 'made son not required-were, if you-know then
 kākā-ai.' Tā ā jāt kī, 'āi rapai bāmas-kā
show-as-the-way.' Then he supposed that, 'a-hundred rapas are-of
 bāi-ai,' an gaurāi kī, 'āi, āi rapai kī; jū
give-they-are-giving,' and called-out that, 'one, a-hundred rapas what: if
 dāgar-ai dāgar-ai kākā kī ham āi bāi bāmas kākā mā
two-son-hundred were-you-giving the-son I my-son son to-go not
 ai.' Kākāi kākāi kākāi kākāi kākāi kākāi kākāi kākāi kākāi kākāi
I-would-give.' Some time-in his mother bread him for brought.
 Kākāi kākāi kākāi bāmas kākāi, "ai kī, āi ai kākāi
The-bread at-the-time-of-eating the-son spoke, 'mother O, to-day two men
 bāmas-kā āi rapai dā-ai, māi ham kākā kī, "ai
one-of hundred rapas giving-were, ai I said that, 'two
 māi ham āi dāi. Bāi rapai ham ai kākāi kākāi"
hundred-for I not will-give. A hundred rapas what thing is."

Motherly *hōi* *ki*, 'hō, hōhōhō, hōhōhō *hōhōhō* *ki* *ngt-ni*
The-mother *spoke* *that*, 'yes, boy, I-see *know* *that* *vegetable-in*
the *is* *well* *but-great* *that*, *well* *just-know*
salt *to-day* *too-much* *(lit. one-and-a-quarter)* *happened-to-be* *is*, *but* *what-ever*
has *nam-tai* *also* *hōhōhō*, 'Look-*kit* *job* *ghat* *is* *too*
be *little-little* *is* *not*, 'Returning *when* *to-house* *she-came* *then*
pat-hi-yā *hōhō* *ki*, 'Ita *ngt-ni* *is* *well*
the-daughter-in-law-is *she-said* *that*, 'well *vegetable-in* *is* *correct-*
ing *also* *ki* *hōhōhō* *not* *well* *hōhōhō*, 'You *is*
having-made *show-great* *that* *the-just-by* *know* *not* *you-speak*, 'Then *she*
kōhō *ki*, 'I-see *dit-kai* *not* *with* *has* *hōhōhō*? *Hōhō* *just*
said *that*, 'I-see *giving* *I* *money* *when* *had-I-taken*? *The-older* *who*
dit-kai *par* *hōhōhōhōhō*, *hōhō*, *to* *hōhōhōhō*, 'Dress
the-door-at *stirring-remains*, *go*, *then-with* *I-will-get-to-house-not*, 'But
hōhōhō *hōhōhō* *just* *dit-kai* *par* *is* *is* *pat-hi-yā*
yearning *yearning* *when* *the-door-at* *come*, *then* *the-daughter-in-law*
mean *is* *ki*, 'hōhō, *hō* *hōhōhō* *hōhō* *dit-kai* *with*
the-father-in-law *to* *speak* *that*, 'well, *you* *me* *stomach* *giving* *not*
is *has* *dit-kai* *only*? 'You *mean* *is* *ki*, 'Given *stomach*
feeding *when* *not*? 'Then *the-father-in-law* *spoke* *that*, 'I-see *to-feed*
too *is* *is*, *is* *hōhō* *hōhō* *hōhōhōhō*? 'I-see *then* *just*, *and* *what* *my-from* *said-thou-not*?'

FREE TRANSLATION OF THE FOREGOING.

In a cookard's house there lived four persons, the son, the mother-in-law, the daughter-in-law, and the father, all of whom were deaf. While the son was one day ploughing in his field there passed by that way two travellers. They called to the young fellow and said, "we want to go to Hōhōhō. What road should we take?" The cookard thought that they were enquiring about his backside and wanted to know if he would sell them; so he called out to them, "my ears are not for sale." To this they replied, "we don't want your backside, but show us the way if you know it." He thought that they were offering him a hundred ruyons for them, so he replied, "what are a hundred ruyons? I would not give them for two hundred."

After a while his mother brought his midday meal, and while he was eating it the boy said to her, "two men offered me a hundred ruyons for the backside to-day, but I told them that I would not sell them for two hundred, not to say one hundred." The mother replied, "yes, my boy, I know there is too much salt in the vegetables to-day, but make the best of it, and take as much as you can of it."

When she came back to the house, she said to the daughter-in-law, "you put so much salt in the vegetables that my son could not eat his meal." The daughter-in-law replied, "when did I buy sweetmeats in exchange for cooking pots? Come, I shall have my work borne out by my father-in-law, who always sits in the doorway of the house." So the

[No. 19.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

HASTAR NINRI.

ASTANGI DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN I.

बाक मनई-किरे हुइ बैठवा रने । उन-कां-ति होठका बेटीना चपने
 बाप-ते कविमि काका जहाल-कां-ति बीन बीसा हमार होल-बोह हमरे दवावे
 के खा । ती बाप चापन भन उन-कां बोट दिविस । दा-ति बहुर दिन पाछे
 होठका भरिबीना चापन सोयलि बटोर लोखिम बी दूरि परदेसे बीनीं मुसु-
 का चला बवा बी तखनीं सुबै-नां चापन उन भन जहाइ दीविस । बी
 बहि-के सभ जहाइ दोन्हे उपराग बहि बाक-कां बड़ा काज परा बी क जमान
 होइ नाप । ती क जाइ-के बहि कास-किरे काज रसोस-से निजा । तीन
 बहि-का बेचन-कां मुचरी चपावे नरे पठकन । बी क भनन्द-से नरे लोख-
 न-नी बीन मुचरी खात-रही चापन बैठ पचते । मुसा बीन बहि-का देते न
 रवा । बी क ती कमका कि हमरे काका-किरे चनेकन बसूर करी मते खात
 पोचल बाटे' बी उन उपवासन मरित के । कम-किरे में उठिहीं बी चपने
 काका तीरे जाइ-के कविनीं दाज में दपू केरे बी तुमरे चपनां बसूर बीने रीं
 बी तोहार भरिका कपावे बीन नाहीं रझीं । बी कच वसे चपने बाक बसूर-
 को तका राख-खा । बी क पटा बी चापन बाप-किरे बने बावा । मुसा बहि-
 कवा जने दूबिन रवा बहि-कर बाप बहि-का खांख लिजिम मवान बी दौर-के
 बहि-में नरे लमाइ निजा बी मुखिम । ती भरिबीना कहेकि काका हम
 दपू-किरे बी तीहरे कवां बसूरबन्द चली बी चप तोहार भरिका बावे बीन
 नाहीं रजेन । बाप चवरन-नी बीका बयां बस निवास के नाहीं बी बरि-का-
 का पहिराही बाक मुन्दी चपे-कां बी मुसा ग्राहि-कां बहिरावी । काहे-ने हम
 काईं बी मुसाही करीं । काहे ते कि हमार के भरिबीना मरि मवा रवा
 चप निजा नरे । बीकान रवा चपनीं पुन निजा-नदे । बी वे कमन्द करे नाहीं ॥

चपनीं बहि के जेटीना भरिका बीने मवा-रही । बी बेकिन क बावा
 परे-के बीने बी नाचने बी बीने-के सवह मुनाई दोष क चवरन-कां-ते

दल-का मुहराइया भी पूँछिब दल-कर चीन मतवला चले । ली चकरवा अहिनि मोहार कोठका भाई बाबा चले तोहार बाप पकनई बिहिन-है कि बाबि जिहल जगत बाइल-है । लखली क विमान भी मिलराम न बैठल-रहा । कि बपीना बाबा भी निनी बिहिब । करिबवा जतर दिहिब कि नई ली जेह-का तोहरी सेवा-मां जगै कतना बरिस बीत गया भी अबई तोहरे जरे कीर जिहल न गया । नू अबई बाकी बिहलाम तामुल बाकी बीग्या कि अपने मोहारिब-मां येन करित : मुला जवहीं तोहार ई करिबवा बाबा चीन तोहार सब धन जसबिन-मां उझाव दिहिब नू जाकत बिछा । ली बाप बोला क बैठवा नू ली जमरे भिजे कदीने रहत-रहा और चीन हमार चले तमन मुन्दरे चले । मुला हम-का बाबिब रहा कि नू बल्लाओ भी मौज करी कि नू तोहार भाई गुजर बवा-रहा सब बिधा चले मोह बा-रहा भी मुल बाबा हे ।

[No. 10.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARH DIALLECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yā	manā-hās	dai	hai-wā	māi	U-māi-tā	chāp-hā	bepān
One	man-of	his	was	more.	Then-in-from	the-temple	was
apāh	hai-tā	kāhāi,	'kāhā,	jāhāi-māi-tā	jān	kāhā	hānāi
his-own	father-to	said,	'father,	property-in-from	what	there	mine
hai-tā,	hānāi	hānāi-kāi-dyā'	Tān	hai	apāh	dān	
was-he,	is-are	place-own.'	Then	the-father	his-own	property	
sa-māi	kāi	dāhā.	Wā-hā	kāhāi-kāi	dāhā	pāhāi	chāhāi
then-own	dividing	was.	That-of	more	days	after	the-temple
hai-hānāi	apān	sa-māi	hai-hāi-kāi	sa	dāhā	par-hāi	
was	his-own	fortune	collecting-took	and	distinct	to-a-farther-land	
hānāi	sa-māi-kāi	chāhāi-pāhāi.	As	hai-wā	hai-hāi-māi	apān	
a-certain	country-is	went-own.	And	there	debouchery-in	his-own	
sa	dān	apāi-dāhā.	As	hai-kāi	sa	apāi-dāhā	apānāi
all	property	aggrandized.	And	that	all	aggrandizing	after
hai	dyā-māi	hai	kāi	par	sa	ā	kāhāi
that	country-to	great	famine	fell	and	he	poor
Tān	ā	jāi-kāi	hai	dyā-kāi	yā	hai-kāi	māi.
Then	is	going	that	country-of	me	inhabitant-with	me.
hai-kāi	hai-wā-māi	sa	chāhāi-kāi-kāi	pāhāi.	As	ā	sa-māi
him	father-to	mine	feeding-for	went.	And	he	planned-will
hai	chāhāi-wāi-tā,	jān	sa	kāi-māi,	apān	par	
from-very	hate-with,	which	mine	went-in-out,	his-own	belly	
pāhāi,	māi	kāi	hai-kāi	dāhā-sa-māi.	As	ā	hai
would-have-supplied,	but	anybody	him-to	went-out-longer,	and	he	then
sa-māi	hai,	'hānāi	kāi-kāi	sa-māi	hai-hāi	hai-hāi	
remembered	that,	'my	father-of	my	day-laborers	in-a-good-way	
hai-hāi-kāi	sa	hānā	apāi-hānā	sa-māi-kāi.	As-kāi	māi	
eating-and-drinking-are,	and	I	from-far	am-dying.	Just-are	I	
hai-hāi	sa	apāi	kāi	hai	yāi-kāi,	'dā,	māi
will-are	and	my-own	father	near	going	I-will-say,	'father,
							I

Daya-hat an man'tet ag'wē haat khat haē. An wahē haet
God-of and there-of before in done here. Now thy son
 khatēl jōg nāt mēyl. An ah haet apat yk
to-be-called every not I-remained. And son not think-on one
 mājā-kī tāt māt-lyt." An i māt an ipan bāp-hat haē
father-of like keep." And he arose and his-son father-of was
 twi. Māt kar'tw jāt dān māt wāt-hat bāp wāt-kī
came. But the-son when-son far-off was his father him
 dyāh-lāh, mājā, an dāt-kī wāt-ā gāt haē
happened-to-see, took-ply, and running him-with on-sock embracing
 wāt, an chāmā. Tā kar'hāt, khat, 'kāt, haē. Pāt-hat
met, and kissed-him. Then the-son said, 'father, I God-of
 an dāt haē kar'hāt aē, an ah wahē kar'hē bāp
and there-of now joyful am, and now thy son to-be-called
 jōg. māt māt." Bāp chāt'an-ā haē, 'haēl haē
ji not I-remained.' The-father the-son-to spoke, 'good clothes
 nāt hān an kar't-kī pāt'an; yk manāt hāt-ā an
taking-out bring and the-son-on put; one my hand-on and
 jāt gāt-ā pāt'an; jāt-ā haē hāt an haēl
then put-on put; so-that we map-out and movement
 haē: kāt-ā kī haē i kar'hāt māt gāt-āh,
map-make: because that my this son don't had-gone,
 ah jāt-ā; kāt māt, ah-ā pāt māt-ā. An wāt
now he-has-come-to-ty; but now, now again found-in.' And they
 māt haē haē.
movement to-make began.

Ah-ā wāt-kī jāt'an haē hāt hāt gāt-hat An, jāt ā
Now his elder son in-the-field was-gone. And, when-son he
 haē gāt-ā māt an māt-ā an gāt-ā haē aēl māt-ā;
one hand-of near and dancing and music-of sound was-heard;
 i chāt'an-ā-ā ā-ā pāt'an an pāt-ā 'in-hat haē māt-ā aēl
he servants-to-from one called-to and asked 'thing' what meaning is?
 Tā chāt-ā haē, 'tāt aēl-ā. Māt aēl-ā, (hāt
Then the-son said, 'thy younger brother came-in, thy
 bāp pāt-ā hāt-ā kī wāt jāt jāt pāt-ā.
father found made-hat had him other good-with-ty he-has-found.'
 Tāt an ā mān an hāt'an an pāt-ā: kī
Then every he grow-up and inside not entering-was: that
 haēl aēl an haē hāt, kar't-ā aēl hāt kī, 'haēl,
the-father came and entrance made. The-son answer gave that, 'to-me,
 an, jāt-ā hāt aēl-ā jāt hāt hāt hāt hāt
every, when-to thy service-in I-do-not)-how how-many years passed,

an kut-hū tshē kutū-kū kutūh m chūa ; tū kut-hū
and our-own thy saying-of against not I-went ; thou our-own
yūan kī'wā tūh nūh dīghū kī ap'wē hyōhū-nū
our-own hid own not parent that my-own friends-among
chūn-kūh. Māh jūh-tū tūh t lūh'wē kūh jūn
I might-have-made-merry. But ar-own thy this are come, who
tūh sūh dūn kū'wā-nū upi-tūh tū jūhāt kūhū.
thy all for-own kōhō-among squandered then a/foot didst-thou-make.'
Tū hūh tūh 'hū, hū'wē, tū tū hūhū nūh nūh
Then the/father spoke, 'in, are, thou verily me with things-own
nūh-tū, nū jūn hūhū shū, tūhū nūh'wē shū ; nūh hūh-tū
being-are, and what mine is, that thou-own is ; but as-to
hūh nūh kī kūh khōhū nū nūh kūh
prayer it-own that will enjoyment and enjoyment we-might-oblige,
kī yū tūh tūh gūh-gūh-tūh, sh jū-shū ;
because this thy brother had-passed-own, now he-has-come-to-life ;
kūh-gūh, nū jūn jūh-tū.
had-been-fest, and again I-have-found-him.'

[No. II.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARHI DIALECT.

(WEST OF PARTHURAH DISTRICT.)

SPECIMEN II.

बाबू परे-नाँ कया कहते जात-रही । पहिल जौन कया कहल रहें हमरे
 गँड-का मोहित-रहे । मुनवेदन-नाँ बाबू पहिले आवत-रहे । कहुकरवा
 मुनती केरा झाब बहुत परे भी बँडिली बहिन-का प्रेमी जान-के बहिन-का नीची
 तन-बैठलें भी खुश खातिर करे । बाबू दिना बँडिली मुँहिन कि राखल तू
 हाथ बहुत ही तुम-का काज समझ परल-हे । तो कहिरवा बीरी सेनाइ
 झाबे जाग भी कहिस कि कालराज मोरे बाबू भँस बिधान रही कुछ बनद
 करा भी न कहलें केराम लड़-ने भी पड़ौना-का सेकबाइ न देल-रही । तो
 पड़ौना दिना भर बिधान भी सँदीं भूनी भर वा । तीन पंडित बहे को
 मार्दू तु-तू दिना मे चुकरा-रगत-ही । सेना केर लागल-हे कि कवई तु-तू
 न ओकरो मार्दू भर वा ॥

[No. II.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARH URGHUR.

(WEST PAFENSGARE DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Yak ghari-nāḥ katha - kahi-jāi-nāḥ Paṇḍit jama katha-
Our house-is a-religious-story was-being-recited. The-Pandit who was-
 khat-nāḥ agai jāi-kā aṭṭha reḥat. Sam'udyan-nāḥ yak aḥṭan
rolling-the-story all the-village had-listened. The-audience-among one crowded-the
town-village. U khat-reḥat aṭṭh-ḥat reḥat bahat karā,
went-to-come. He the-recited at-the-time-of-hearing saying much word-to-make,
 an paṇḍit wahi-kā pami jāi-kā wahi-kā aḥṭan
and the-Pandit too him of-a-religious-story-of-mind considering him to-a-good-
work half-hour? an khat khat karā. Yak khat paṇḍit
any word-to-make-to-ḥat and every-much respect-to-him did. One day the-Pandit
 pāṭhān, 'ahat, āḥ reḥat bahat-han, am-kā kha sam'udya-pami-kā?'
said, 'crowded, then suggest much, thereby anything to-understand?'
 Tha ahir-nāḥ amra-māḥ reḥat lag; an
Then the-recited more-still (literally, one-and-a-quarter) to-say began; and
 kahi kā, 'Māhānā, mat yak khat khat-māḥ, khat lagat-gat
said that, 'Sir, of-us are lagging ahead-head, something went-away
on a balance khat khat-gat, an pami-kā khat-khat an dāt-kā,
and the much it become, and the-only to-go-on-her not allowed.
 Ten pami dāt-kā chikya, an dāt-gat am-gi. Tha, paṇḍit,
Then the-only the-whole-day found, and in-the-evening too said. He, Pandit,
 wahi-kā nāḥ khat dāt-kā chikya-reḥat-han; nāḥ-kā dāt lagat-kā
him-of like then-for the-whole-day being-recited; made fear when
 khat-kā khat na ahir nāḥ am-jā'
beginning then-for and it like say-for.'

FREE TRANSLATION OF THE FOREGOING.

A Paṇḍit was once reciting a religious story¹ in his house, to which he had invited the whole village. Amongst his audience was a crowherd, who always wept throughout the whole of each day's recital. The Paṇḍit, much flattered by the effect of his

¹ These religious recitations go on from day to day, and sometimes last for weeks.

declarations, began to consider him a man of a truly religious turn of mind, and used to honour him by inviting him to sit in one of the best seats.

One day the Sadr¹ asked him, 'Mr. Horsman, I notice that you are weeping a great deal. Do you understand what I am reading?'² Then the weaver began to weep still more, and said, 'O Sir, the other day one of my buffaloes calved. Something went wrong, and she fell very ill, so that she would not suckle the calf. The poor calf succeeded in living the whole day, and in the evening it died. In the same way, O Reverend Sir, you keep weeping all day long, and I am filled with fear that you too may die like my poor calf.'

The dialect of the District of Rae Bareilly closely resembles that of the west of Partabgarh, and it is unnecessary to give any specimens of it. All that need be noted is that, owing to its proximity to the great Mohammedan city of Lucknow, Urdu phrases and idioms are freely mixed up with the local language.

The dialect of the District of Unao is also influenced by the Urdu of Lucknow, but not, if we are to judge from the specimens provided by the local authorities, to the same extent. The most prominent instances of borrowing from that language which I have met in the Unao specimens, is the occasional use of the Urdu postposition *ko*, meaning 'of,' instead of the regular dialectic form *ko* or *ko*.

The language of Unao closely resembles that of the south of the District of Lucknow. The only difference of importance is that the final *a* which is so common in the specimens of South Lucknow is not met in the Unao specimens. Across the river Ganges lies the District of Cawnpore, and to the west the District of Bareilly, the dialect of both of which is Kannaŋi. Hence we also find in the Unao specimens sporadic instances of the use of Kannaŋi forms, such as *baibahā*, instead of *baibā*, I shall say.

It would be waste of space to give complete specimens of the Unao dialect. I shall only give, as samples, the first few sentences of a version of the Parable of the Prodigal Son, and a short folk-tale.

Note the way in which, as in South Lucknow, *pa* is substituted for *a*, and *wa* for *ā*. Thus, *pa* for *ā*, one; *soyā* for *soā*, all; *paṭṭa* for *paṭṭa*, tree; both *ko* and *for*; *chāṭṭ* for *chāṭṭ*, small; *thāṭṭ* for *thāṭṭ*, little.

As in South Lucknow, there is an oblique form of nouns in *a*, as in *paṭṭā* of a man. The termination of the genitive is *ko* or *ko*, but sometimes the Urdu *ko* is used. In pronouns we may note the forms *maṭṭā*, to me,—here *ko* has its Avarakhi use of the dative; *pa*, this; and *maṭṭā*, *maṭṭā*, or *maṭṭā*, that (oblique form). In verbs, note the typical Western Avarakhi *raṭṭā*, he was, and *raṭṭā*, they were; *ko* is used, as in South Lucknow, for *ko*, he goes. The Kannaŋi *baibahā* has been already referred to.

¹ 'That I have met?' *Maṭṭāṭṭā* has great influence in India. In these conditions, for protection what is said, but all are silent.

[No. 12.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Kashmiri Dialect.

(District Uri.)

SPECIMEN I.

याच जग-किर दुर बैठवा रहे। बोचि-मौ-मने होठकवा चपने बाध-ने
 कहिस कि मोरे बाप बचुवा का मोर जउन कोल-ने बचरा मो मचि-का है
 देठ। तब वो जग-का चल बाँट दीन। और बोरेक दिन-के पाछे होठकवा
 लड़कवा सब जमा-जवा ले-दे-के बहुत दूर देस चला गया और चपन जग
 कुम्हरे में बँबाह दिहिस। और जब मर्दा मँबाह चुका उठ देस में चुरा चला
 और वो कंगाल होइ जाय। तब उठ देस-के याच भले-मानुस-ने सिजाय
 कीन्हिस। तब वो जचि-का मुचरी चरावे-के बने चपने खेत पठराइ। और
 जचि-का जग बाबसा रहे कि उठ चकुला और मुचरी छाती रहे जचि-जग
 चपन बैठ मरी। वही जचि-का कोक नाहीं दिहिस। तब जचि-का जित
 जाया कि मोरे बाप-के बहुत-थस बीकरिया जग रहे, कि जिन-का बैठ भर
 रोटी मिलल-ने मुहा में उपवास करत रहे। चप में चपने बाप-के तीर जाइ-के
 कहि-वे कि में मुसहरा को और तुम्हार चुक किते-वे और चप में चल
 नाहीं रहे कि तीर पत बसार्क मर्द-का चपने बीकरिया-में गिनु।

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AURANGI DIALECT.

(District Unnao.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yek jast-hir dui beprā māl. Veld-mā-mat cāhō-karāi ap'at
One man-of two men were. Them-in-from the-younger his-own
 bap-re kahi ki 'mere bāp, baṇdā-hi mār jātā hot-hai baṭhā, m
father-is and that, 'my father, property-of my which is there, that
 māl-hi dī-dā. Tāh vā un-hi dān bāt dā. Aur
me-to give-away. This is there's property having-divided gave. And
 dōdek dān-hi picchā cāhō-karāi k'arān mē jorā-jātā dī-dī-ka kharā
after days-of after the-younger are all property taking very
 dū dū chak-pavā. Aur apā dān k'arān-mā g'vā-dī-ka
distast country went-away. And his-own fortune evil-kind-in squandered.
 Aur jeh abhī g'vā-dī-chakā vī dā-mā jātā pāt. Aur vā
and when all kind-of that country-in family felt. And he
 baigal hī bāp. Tāh vī dā-hi yek bhālā-mān-ā
indigent to-be began. Then that country-of are well-to-do-man-with
 mīp - kharā. Tāh vā vī-hi māl dānā-hi-karāi ap'at
friendship he-made. Then he him some feeding-of-for his-own
 kharā pāhā. Aur vī-hi yāh bāp māl ki vī kharā jātā
joy-to eat. And his this desire was that those lands which
 māl kharā-māl dī-mā apā pāt. Vāt. Vātā vī-hi
some eating-were there-with my-own stomach I-may-fit. That-own am
 hā nāl dā. Tāh vī-hi dāi bā ki, 'mā bāp-ā
empty not part. Then him-to some one that, 'my father-of
 bahar-ā mākharā jātā hā ki jī-hi pāt-karā vī māl-hi,
away-from someone elsewhere are that when help-fall broad is-given,
 māl māl apā-karā-hā. Jā māl ap'at bāp-ā tū jī-hi kharā
but I feeding-doing-am. Now I my-own father-of are going well-say
 ki, "māl Gaudyā-hi mār kharā dā k'arā-hā, mē māl m
that, "I God-of and thy fault he-made, and am māl m
 māl hā ki tū pāt kharā. Mā-vī-hi ap'at mākharā-māl g'vā."
and am that thy are I-may-be-called. He-also thy-own someone's own."

[No. 13.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AṬṬARĪ DIALECT.

(DIFFERENT DIALECT.)

SPECIMEN II.

याच बड़ई बाब दिन बाब अंगल तन या और प्याकुन-ते याच चलनो
 छोट बादो अकड़ो मीथिस जेह तन उचि-की कुल्हाड़ी-भार ज्वाँट बन याद ।
 चदि-कर पयेका रहै धार उरविन मयन खीन्चिब । मुदा जब बड़ ज्वाँट अमार
 चुका तब बड़ै बड़ै प्याकुन-का चपनो कुल्हारि-ते खाटे नाम । और जब नाम
 सब अंगल चदि तन कटे तो चितने रुच रहै वो सब बहिलावु नाब कि यू
 ज्वाधा बोन पड़ो तीन हमरो दो कुबुधिता ने पड़ो और चपनो चितन-केर
 बारन चाहे भयन ।

TRANSLITERATION AND TRANSLATION.

Yik baṭai yik dā yak jaṭai-tan gē aur pyākuṇ-ṭe yik al'i
One carpenter one day one forest-to went and from-from one to
 akhūṭ-ṭai lakṛi mēḡis jeh-tan ahi-kī kulhārī-bhār jwāṭ ban yaḍ
small wood asked mind-by his axe-of handle might-made.
 Uṭi-kar apachāṭai ratāi thar, aṭ'hia mēn-tāhān. Mada jeh vāh byāi
His request was small, all complied. But when he the-handle
 lagā-chaka tak lagā lagā pyākuṇ-ṭe ap'ni kulhārī-ṭe khaṭe lagā. Aur
had-fused then large large from between axe-with to-fell he-began. And
 jeh lag mē jaṭai ahi-tan khaṭi, tē jama rākh mēn wē
when began all forest that-with to-to-fell, then among from were they
 mē puchāṭai lag kī, 'yā byāṭha jama pari taur ham'n-hi kha-khāṭai-
all to lament began that, 'this misfortune which fell that our-own foolishness-
 kī pari, aur ap'ni bipai-kar kīraṇ ap'ni bhayan.'
by fell, and our-own trouble-of cause we-ourselves became.'

FREE TRANSLATION OF THE FOREGOING.

A carpenter went to a jungle and asked the trees for as much wood as he might require for making a handle for his axe. As his request was trifling it was granted. But when after putting the handle to his axe, the carpenter began to cut the large trees

and to clear the jungle by means of the axe, the tree began to lament saying, 'This misfortune has befallen us through our own ignorance and thus we ourselves caused our own destruction.'

It has been already stated that the language of the District of Hardoi is Khasi. To its north-east lie the two Districts of Sitapur and Etah. Of these the language is Awadhi, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrow words or forms from the Khasi of Hardoi. Thus, in the specimen which follows, the word *hath*, were, is Khasi. These are, however, in every case isolated instances of borrowing, and do not affect the statement that the language of Sitapur and Etah is in the main Awadhi. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the *Fable of the Prodigal Son* received from Sitapur.

[No. 14.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARH Dialect.

(Bhojpur, SINGPUR.)

याह कमई-के दुह भरिका हने । उन-बाँ-से कुहा भरिका अपने बाप-ने
 कहिस बाप मने-माँ लोग बीया हमार होय लोग हम-का दे-देव । यम पोह
 उन-का बीया बाँट दिविस । बेरे दिन बीसे कुहा भरिका अपन हमयान
 इकहा के-के दूर देस बसा बसा । और दुँबा लह-के अपन माह बह-बलबी-
 माँ जहल दिविस ।

TRANSLITERATION AND TRANSLATION.

Tih kamai-kē dūḥ bhariḥa hañē. Un-bāñ-sē kuhā bhariḥa apñē bāp-nē
One 'man-of' has been were. From-from the-possessive me
 ag'at hūp-ē kahā, 'hūp. mā-māḥ jam hūā hamār hūy hūm
his-own father-to said, 'hūp. properly-in what there mine may-be that
 ham-hā dū-dēv.' Tab woh un-kā hūā hūy dūh. Tihā dī
me-to gathering.' Then he him-to there dividing gave. A few days
 hūā chūhāḥ hūk'vā apñē m'vāḥ hūppai-hū-hū
many-people the-possessive me his-own properly putting-together
 dūh. Śa chūhā-gava aur hūvāḥ gi-kā apñē m'vāḥ hū-dūh'vā-mā
for country sent-away and there going his-own property but-conduct-in
 apñē-dīh.
squandered.

FATEHPUR.

It was originally reported by the local authorities that the District of Fatehpur was a meeting ground of Khasi, Tihari, and Bahari. Further research shows that no Khasi is spoken in the district. Tihari is spoken in the south of the district, in the villages bordering on the Jamna river. It is a form of Bagheli. Over the whole of the rest of the district, the language is that form of Awadhi which is locally known as Bahari, spoken by 438,000 people. Immediately to the west lies the district of Cawnpore, the main language of which, as will be shown, is Khasi, with a strong admixture of Awadhi, a border language, in fact, and owing to this circumstance and also to the existence of the neighbouring Tihari, we shall not be surprised to meet some Khasi and Bagheli forms in the following version of the Fable of the Prodigal Son. Some Urdu forms will also be noticed here and there, notably the use of the postposition *ko* for the genitive.

Although the grammar of the following specimen is undoubtedly that of Awadhi the vocabulary is markedly different from that to which we have been accustomed in the preceding specimens. The vocabulary is that of the Deccan, and not that of Urdu. This will be manifest from a perusal of the specimen, and detailed instances need not be given here.

As regards the grammar of the specimen, we may note the familiar change of *ś* to *ps* in *psāra*, even *van*. We also meet the oblique case in *ai* or *ś* as in *gharai*, to the house, and *desāi*, to the country, which we have previously noted in Western Oudh.

In the pronouns, we meet the influence of Bagheli. The oblique form of the first personal pronoun is *mañhi* or *mañi*, and the genitive is *mañi* as well as *mañ*. 'Thou' is *tu*, its genitive being *tuñ* or *tuñi* as well as *tuñ*. 'He' is *us* or *us*, its oblique form being *usñi* or *usñ*. *Mañi* is 'each.'

In the verbs we may note the forms *ai*, *is*, and *des* instead of *aiñ*, giving Khasi or Bagheli forms are *fañai* instead of *fañ*, I will go, and *desñai*, instead of *des*, I will say.

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(Dialect, Fatehpur.)

एक बीछई-के दुन बेठवा रहै । अचि-माँ लखुरवा दादा-के कचिसि दादा म्बोकि-का मोर पीछा लखन दादा बही मास सब मोर चैठ दे । तबै यह सब घर बिरिछी पाँट दिहिस । कुछ दिन-माँ सोठबीना बेठवा सब जमा लख-के परदेसे-माँ चला गया । हुँदा जाय सब मास लख-लख-के-लख । अब सब लखाइ लाइय यह देस-माँ बहुत दुख पर । लखे यह लंगल सोइ भाग । सब बही देस-माँ एक बडे मीठई-के लखे गया । सब

वह बहि-का चापन मोरो जगने-के बरे पड़े दिविस । वह-के भेग मे जो
 जगन कोकना मोरो जगने-के बोलू खरे । जगन कोक बहि-का न देत-रहे ।
 तब जेन जग-के कहत भा मोरे दादा-के बहुत जगन-की रोटी मिलत थी
 जब रगत-के धो में धुलन करत-थी । में जगने दादा-के जने जहनी के-से
 कहतीं जो दादा मोरग-की-से थी खंड-से पावो जगो । जब जब नहीं रीं जो
 फिर तोर बेटका नहीं । मोहि-का जगने जगन-की एक-के नहीं राग । तब
 जहि-के जगने जग-के जने जगना । दूहि-से बहि-का बाग निहार-के दया
 बिचिस । पीर-के बहि-का जने-की जगना बिचिस । बहुत निहार बिचिस ।
 बेटका बहि-से बिचिस जो है दादा दह-के भी मोहि-के जग बिचरे । जब
 जब नहीं रीं जो तोर बेटका कहा खर । दादा जगने जगन-के बिचिस
 जो नोक नोक जगना जहने से जग बहि-का बिचिस दे भी बहि-के बहि-
 का सुंदरी थी मोहन-की जगतीं बिचिस दे । भी जग खर भी खुसी
 जगने-के जो मोर बेटका मर-जा-रहे जब जो जग जेरा-मा-रहे जब
 जगने-के । तब जब खुसी जने जग ।

भी बहि-का जगजगना बेटका जग-की रहे । जने जग-के जने जगना
 जने जगने-के जगना मुनि । तब जब जगने जग-के बुद्धि की का होल-
 के । वह बहि-के बिचिस जो तब जगने जगने-के तब जगने जगने-के
 बिचिस-के जो बहि-का नोक बुद्धि जगने । वा रिमा-के जने ना जग । बहि-का
 दादा दह-के निहार-के जगना । वह जग से बिचिस जो बहुत दिन-से में तोर
 जगना करत-थी । तोर जगने जगने-की नहीं जगने । मोहि-का जगतीं पावो
 बुद्धि न दिने जो जगने जगने-का जगतीं । जब जने तब बेटका
 जगने-के जगने जगना-की जगने-का जगने-के जगने-के जगने-के जगने-के
 जगने-के जगने । वा जगने बिचिस है बेटका में मोरे जने जग दिन रगत-
 के । जगने जगने जगने तब तब । फिर जग में भी जग जगना जगने
 जगने जो तब जगने जगने-के जगने जगने जगने जगने जगने जगने ।

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARH Dialect.

(Dumraon, Farukh.)

TRANSLITERATION AND TRANSLATION.

Ek wāḍhā-kaḥ dai ba'wā māl, Wahi-nāḥ hāwānā dāḍā-ot kālāi,
One man-of two sons were. Then-in the-younger father-to said,
 'dāḍā, māl-ki-kā mār kīā jān, pānā-chāḥ māl ab mār
'father, son-to my share which should-be-got property all my
 kīā dā' tōai wāḥ ab ghār gharā kīā
long-division give.' Then he all house household-property having divided
 dīk. Kachā dā-nāḥ chāḥ-kānā ba'wā ab jāmā kī-kī pā-dānā-nāḥ
gave. Some days-in the-younger son all silver having-taken a-foreign-land-into
 chāḥ-garā. Hāḥ jay ab māl wāḥ-dāḥ-kī-kī-jān. Jāḥ ab
went-away. There going all property is-acquired. When all
 wāḥ-jān wāḥ dā-nāḥ kōḥāḥ dāḥāḥ pāt. Tāḥ wāḥ kōḥāḥ kō
is-had-remained that country-in great famine fell. Then he poor be-came
 jay. Tā wāḥ dā-nāḥ ek bāḥ wāḥ-kaḥ bāḥ garā. Tā wāḥ
lay. Then that country-in one great mass-of near he-went. Then he
 wāḥ-kī kōḥāḥ wāḥ chāḥ-kī-kī-kāḥ pāḥāi-dīk. 'Wahi-kāḥ ab kīā
him became mine feeding-of-for sent-him-away. He desire became
 kī, 'jān kōḥāḥ ab kīā-kāḥ mālāḥ kīā.' Ab kīā
that, 'what needs the-mine acquiring I-too may-not.' And anybody
 wāḥ-kī ab dāḥāḥ, Tā chāḥ-kī-kī kōḥāḥ kīā, māl dāḥāḥ
him-to not sent-to-give. Then having-remembered saying he-became, my father-of
 kōḥāḥ jāmā-kī wāḥ mālāḥ ab kōḥāḥ-kī-kī, ab māl kīāḥāḥ
many labourers-of bread in-place and wood-remains, and I from-hunger
 mār-kī-kī. Māl apnā dāḥāḥ kīā jāmā, wāḥāḥ kōḥāḥ kī
dying-on. I my-own father-of near will-go, him-to I-will-say that,
 'dāḍā, Gaurāḥāḥ ab dāḥāḥ pāt. Ab kīā māl kīā
'father, God-with and there-with a-sinner I-became. Now such not I-am
 kī pāt tīā ba'wāḥ kōḥāḥ. Māl-kāḥ apnā jāmā-nāḥ dāḥāḥ
that again fly am I-may-become. He thy-own labourer-in one-of
 māl kīā.' Tā dāḥāḥ-kī apnā bīḥ-kāḥ bāḥ dāḥāḥ. Dāḥāḥ
like keep.' Then saying he-own father-of now is-started. Distance-from
 wāḥ-kī bāḥ wāḥ-kī dāḥāḥ kīā. Pāmā-kī wāḥ-kī garāḥāḥ chāḥāḥ
his father seeing gāḥ dāḥāḥ. Running him north-about residing

lila. Babat piye kila. Bapat wai-at kila ki 'he did,
look-see. Much has he-did. The-one he-to and that 'O father,
that-at na kila-p pāp kila. Ab na mahi kila ki na be'wa
God-with and then-with na I-did. You not not am that thy
kila-jūl' Didi ap'at jama-at kila ki, 'nik nik kap'ri
I-may-be-called. The-father he-one man-to and that, 'good good
at-thi-in, yahi-kā pahirip-dā; na wahi-kā kaka-mē mōdōt na gipa-mē
stomach, this-one put-on; and he hand-on swing and feet-on
put'ē pahirip-dā; na. hana kila na kila mōdōt; kaka-at ki
then put; and (let)me eat and rejoicing celebrate; because that
one be'wa mar-gi-mai, ab ji mōdōt; keri-gi-mai, ab i-mai.'
my one dead-had-been, now alive come; eat-had-been, now come-in.'
 Tab wah kila kila li.
 Tia is rejoicing because happy.

Au wahi-kā be'wani be'wa bir-mi mōdōt. Jaba ghar-kē
and he older one the-field-to man. When the-house-of
 legi iwi giwē mōdōt kila kila mōdōt. Taba ā ap'at jama
one he-one singing dancing-of sound he-heard. Tia one he-one man-from
 pāpila ki, 'hi kō-hai.' Wah wai-at kila ki, 'taka wai
he-said that, 'what is-sing-dance?' He him-to and that, 'thy brother
he-hai. Twa hāp hahat mahamāi kila-hai, ki wai-hi nik sika
come-in. Thy father much fasting he-dance, that him well happy
pā. Wa rati-kā ghaui ni pawi. Wahi-kā diti diti
be-found. He being-angry house-to not want. His father door-to
nikat-kā mōdōt. Wah bap-at kila ki, 'hahat diti-at
coming-out appeared-him. He the-father-to and that, 'many days-since
maē he diti kati-hai. Tia kaka kila mahi pōpō. Wai-kā
I thy service doing-on. Thy saying over not I-like-speak. He-to
kati yā-na kakuwā na diti ki ap'at mōdōt-hi
over one-one kila not then-present that my-one companion
khat-kat. Ab jaba twa be'wa ama-hai, jama jama-jūl pahirip-an
I-might-been. Now when thy one come-hai, who substance he-hai
hama-pi-mai, hi wahi-kā-hat mahamāi kila.' Wai wai-at kila,
come-to-eat-up-hai, then him-of-for fasting modest.' He him-to and,
 'hi be'wa, hi mōdōt legi mō diti wai-hai. Taka wai ki tika
 'O son, tika me over all days lived. What mine is that
 twa diti. Twa kila kila na khat-hama diti, kila ki
 tika diti. Twa pleased to-become and to-bepleased I-ought, because that
 twa kila mar-gi-mai, tika jūl-hai, keri-gi-mai, ab
 thy brother dead-had-been, that he-become-alive, eat-had-been, now
 kila-hai.'
 he-he-come.'

The District of Allahabad consists of three tracts, (1) Jamsud Pâr, or the portion south of the Jamma, including the portion south of the Ganges below the junction of the two rivers, (2) Gangâ Pâr, or the portion north of the Ganges, and (3) the Bâhâ, or the portion between the two rivers.

Except in the south-east of the District, in Fargana East, and a portion of Fargana Ekhnagarh, in which the language is a mixture of Awadhi, Baghelli and Western Majh-puri, the dialect spoken over the whole District is Awadhi, which varies slightly according to locality. Taking the dialect spoken in the centre of the District as the typical one, we find it spoken in the East District, in Fargana Ghâil including Allahabad City, and in Gangâ Pâr, opposite Allahabad City, in Fargana Jhâd. It is ordinary Awadhi, as will be evident from the following short specimen, which comes of the first few sentences of the Parable of the Prodigal Son. The proximity of the great city of Allahabad, has led to sporadic Urdu forms, such as the genitive termination *ka*, being used as *khâna*.

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(CAPTION OF DICTIONARY ANNAMALAI.)

एक सनदे-के दुइ बेठवा रनेन । सोठवा बेठवा बाप-के बहेल ए बाप
 सल-का बिस्वा जवन हम-का चादी हम-का देव । तब जन सल-का बाँट देवेस ।
 घोर दिन बीजे सोठका बेठवा एव बहोरि-के बड़ो दूर चला गया । पर्वा
 चापन जन सब सराय के द्विधि और वन देख-के काब पड़ गया । तब वह
 मूधन मरे नाम ।

TRANSLITERATION AND TRANSLATION.

Ek sanadê-ke dui beṭwa raneṇ. Soṭhâ beṭwa bap-ke bahel, 'O
A man-of two sons were. The younger son disrespectful-to said, 'O
hop, than-ke him (para) ham-ke dâim 'ham-ke deh.' Tab jân
father, property-of alone which me-to is-proper me-to give.' Then he-properly
na-ke hî. ichen. Tharê dîn hîe soṭhâ beṭwa ev bahorî-ke bû-ke chala-gaya.
kind-to holding he-gave. A few days passing the-younger son all collecting
had dâr châl-garâ. Uṭhê apnê dîn me khud-hî-ke, sar wah
great distance-to went-up. There he-came further all heap-merged, and then
dh-ke hî par-garâ. Tab wah bhâṭhna marî hî.
country-to further fell. Then he longer-from road began.

In the north and west of Canal Fir, where it borders on Parsalgurh, in Parganas Sahardul, Mirzapur Chakari, Nawabganj and Sonner, and in the west of the District, in Parganas Kach, Kasul, and Akbarpur, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhi, see p. 14, or what is elsewhere called Bahawari; but it is locally known as Awadhi. The following little folk-tale is a specimen of the language. Note the typical Western Awadhi rules, occurring side by side with the Eastern rules.

[No. 17.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWARDI DIALECT.

(NORTH AND WEST OF DISTRICT ALGARHAR.)

ऐसे ऐसे कुछ परोसिन मेहराद रहें। एक-दो सरिखा-बाखा रहें
 और एक-दो ना रहें। चाँदी चाँद गढ़े मोर। कपिन को चमो बचन
 चाँद बिनी। सो एक ती चाँद बिने कायी लौनी-के सरिखा रहें।
 और लौनी-के सरिखा ना रहें काँड़ी-सा कोड़-का सरिखा उड़ि-ये पाया
 रहे बरा रहे। ली उड़ गढ़े उठाव बिबिन भारे पोरे जायीं ले गड़े चरे
 सेवा करे जायीं। बिबाह बिबिन बीन ले चाँद। रजि-ले बाधे पर-को
 बिबिसो काँड़ बिबिन और बाड़-का करे और खयावे। सो कुछ बने
 करोवन पौड़न सो बुड़िया-का देह। सो उड़ दुबराद जायीं। ली सरिखा
 कपिन को हमारि चम्पा बाधे दुबराद जायीं। ली उड़ कपिन को बाड़-का
 ली हें सब कुछ देल-हो सब जायीं लख परतिग्यां ले शिव मोरि। ली एक
 दिन परचियाने ली सेंदुर टिकुली को बिबिया दिखावे को चम्पा और ले
 लेव। ली उड़ कपिन नि मन्ना चम तुम देव। हें अयाव गर्व। ली
 बेटया दीरि-के देखिनि सेंदुर टिकुली-के बिबिया। ली बहारि-के भाँटी
 पीटे जाव। ली उड़ को मरवारी हथ कोसिन को चम ना करी। चाँदी-
 पानी ना चाबत ली बचिने ना कातिरें। ऐसा पुच जहाँ पीतिरें। कोरी
 को देव।

ten bagful me (just); old pair had profit;
then the orchard into and I-would-have-gone; such an where should-I-damaged;
least to do."
a-handful-even who would-have-gone."

FREE TRANSLATION OF THE FOREGOING.

So the story goes that there were two women, neighbours, one of whom had children, while the other had not. One day there came a very violent storm, and they said to each other, 'Come, let us go out and pick up windfall mangoes.' So the one who had children began to pick up the windfalls, while the one who had none found a 'boy-baby,' which had been carried off in the cyclone, lying under a bush. She picked it up and after wiping it clean took it home, where she brought it up as her own child. In due course she married him and brought the bride home. To her she made over all the management of household affairs, and she (i.e. the bride) did all the cooking and feeding of the family. The bride took to giving to the old foster-mother only the leavings of the meals and the scrapings and wrappings of the cooking pots, so that she gradually got thinner and thinner. Her foster-son noticed this, and asked his wife why his mother was pining away. She replied, 'I give her all that she wants to eat, and if you doubt me, test me any day you like.' One day after this, in order to convince her husband, she offered the foster-mother, in his hearing, but out of his sight, her own box of vermillion and spangles, and said 'here mother, take some more.' The mother replied, 'Put them on yourself, dear; I have done with such vermillion.' But the son saw up, and caught sight of the box of vermillion and spangles. So he seized his wife by the top-knot, and began to beat her. But his foster-mother hastily asked him to forgive the wife. 'Pss,' said she, 'if the rain-storm had not come, I should not have gone into the orchard; and if I had not gone into the orchard, where would I have got so good a sco, and who would now give me even the handful¹ which I do get to eat.'

¹ The women are separately from the man, and with their son turned from them, so that the description practised on the husband was very complete. The daughter-in-law offered the old woman a Sanskrit's box of vermillion things, the vermillion which the young married woman applied to the painting of her face, and the her spangles were what she used to ornament her forehead. The foster-mother being a widow does not wear such things, and tells the daughter-in-law to wear them herself, she, for her part, has done with them. But the words and smaller scraps of being employed to mean 'give it to your husband, I have had more than enough.' Stopped, literally 'mother' is a term of endearment. In the last verse it refers to the daughter-in-law (sometimes, as we find of ourselves). In the secondary sense fosterer to the husband.

² A *handful* is a handful of the leavings of a dinner, which is given to beggars or to dogs. The son of the word shows the extreme hostility of the old lady.

In the east of Jammu, Pir and of Ganga, Pir, &c., in the north of Pargana Khairagarh, (Dugga Chaurah and its vicinity), and in Pargana Khairahna, Mah, and Elwili, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindi, which we meet in Mirzapur. We may note forms like *rahai* and *rahai*, which are probably borrowed from the Bhojpur spoken immediately to the east, and are in this case not typical of Western Awadhi. This form of dialect is locally known as *Parhi*, but it has little connection with Western Bhojpur, which is the *Parhi* proper, and is very fairly pure Awadhi.

The specimen given is a local folk-tale.

[No. 18.]

INDO-ARYAN FAMILY.

MEDHATE GROUP.

EASTERN HINDI.

Awadhi District.

(East of District Allahabad.)

पैसे पैसे एक राजा रहे। वो राजा-के एक रानी रही। पैसे तो कुछ भिरे और पैसे तो सीधे भड़े। राजा-के एक बौद्धो रही। रानी-का बिदा कराइ-ले राजा-के मकान-को चली। बीच-मां रानी पिघारी भई। लोही कहेन को खाइ खाइ लेन। रानी खाइ खायेन पिघार ना बुलान। लन लोही कहेन को तुम चायन पोसाक जीन पहिरे-का तीन हम-का कतार-के पावे देख। वो तुम कतार पहिरे लेल पानी ले-चायन तलाव में। वो रानी ललाच-पर गई पावो पीन को लोही दिन-के लोचो-मां बेटी कतारन-का हमको है दोन को चलो। कतारन होना ले चले। रानी बीच-मां जानी की-ले आई। तो रोने लगी। रोने लगी को एक मिस्त्री बिदा। कहेन की बेटी तुम क्यों रोती-हो। तो बतावे लगी को हम चरने में बाव में बिदा भयेन। वो हम-से लोही लन कहिन। मिस्त्री हम-का सेवा-ले लेना एक बरामन-के घर-मां टिकाव दिनि। लोही बाँदी उन-का बराह दिनि। वो खिलखिल करे लगी। वो मागिन हार पावे लगी। वो दुर्घा राजा-के दुर्घा लोही-रु-का हार देवे जान-रहे। रानी तो मूढ़-भर सीती है और एकटी बेवैजना का पून देई। और लोही एक कल-का मरीन है। तो एक बेर राजा के मर्ग पहुंचने-में बेर हो गई। मागिन का हार नहीं लेना। तो मागिन कहेन को एक मिस्त्री एक औरल सेवा-ले पावा-ले। और बेटी-के लगान राजे-रे। वो जन-से हम मूढ़-भर सीती काइति है। तो लन मागिन सेवा करती। एक कल-मिना भी ना मिना। तो-रे लन कुछ बेचे-ले चीन पावदा। हम कलन का राजा करी पला पावेन व चीन कहेन। वो माहूम था वो वर लोही है। रानी बड़े-के मकान-मां है। लन राजा बड़े-के लन बड़े-को रानी-का बेरीरी कहेन। लन चरने मकान-का सेवा-ले लगे। लन हम-का दिन बिदा लन हम-का दिन बिदे।

[No. 18.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Awadh Dialect.

(East of District Allahabad.)

TRANSLITERATION AND TRANSLATION.

Abh	ast	ek	tijs	subh	so	Raj-kh	ek	riat	mbt.
So	as	one	day	mor.	That	king-of	one	queen	was.
Himl	tan	phl	girl	as	stval	ten	mbt		
Phen-ek-leughed	then	flower	dropped	and	when-ek-was	then	pearls		
phapl	Raj-kh	ek	lakh	mbt.	Rat	lakh			
perid-furth	The-king-of	one	maid-arrant	was.	The-queen	have-to-depart			
karl-lal	Raj-kh	malik-lal	ekhl	Dek-mil	riat	plal			
having-governed	the-king-of	the-house-to	started.	The-middle-to	the-queen	thence			
blel	lakh	lakh	ki,	'kily	khal-lee'	Rat			
became.	The-maid-arrant	said	that,	'court-mag	ending-lake'	The-queen			
lakh	lakhya,	Ph	at	lakh.	Tal	lakh	lakh		
court-mag	etc.	The-third	not	was-governed.	The	the-maid-arrant	and		
ki,	'tan	tan	puth	jan	phat-lal	tan	tan-lal	with-lal	
that,	'you	your-mag	down	which	you-ten-put-on	that	we-to	taking-of	
lakh-lal,	at	tan	hand	phat-lal.	Phal	in	lakh		
in-come,	and-that	you	mine	put-on.	Water	having-taken	come-(back)		
tallerest!	In	that	taller-er	gal	plal	plal	at	lakh	
look-from.	When	the-queen	for-dance	what	water	for-drink	then	the-maid-arrant	
chhipe	dh-mil	lakh.	Kakh-m-lal	hant	dh-din	ki,			
across	the-palace-in	at.	The-courtyard	order	gave	that,			
'chale'	Kakh-m	dh	in	ekhl	Rat	lakh-mil			
'most-on.'	Revere	the-palace	taking	started.	The-queen	in-the-courtyard			
phal	plal	l,	at	run	lakh	Rat-mil	ki	at	
water	having-drunk	came,	then	to-see	lakh.	For-seeing-ek-was	that	and	
mbt	mil.	Lakh	'kyl	lakh.	ten	kyl	run-lal'	The	
carpet	was-not.	Revered	'why	daughter,	you	why	weeping-ere?	'Then	
lakh-lal	lakh,	ki,	'han	agat	mil	hap-at	bid-lakhya		
to-explain	the-lakh,	that,	'I	my-own	mother	father-from	look-leave.		
so	have-at	lakh	phal	lakh.	Milal	at-lal			
And-that	we-will	the-maid-arrant	travelling	did!	The-superior	are			
lakhya-lal-ki,	ek	Revered-lal	gave-mil	lakh-din	lakh				
look-(her)-away,	one	Revered-of	house-to	lakh-din	lakh-din	lakh-din			

hōshi un-ki kōge-dishi, jō kōjōmet karōi tagi; at
female-attendants her-for he-engaged, who service to-to began; and-that
 mōshi hōi kōshi tagi, an, hōshi, kōjōshi itō
a-female a-part-of-of-flowers is-bring began And, there, the-king of near
 hōshi-ōi-ki hōi dōshi jōi rōshi Rōshi
the-maid-arrived-there part-of of flowers to give going she-was. The-queen
 ita uti-thar mōi dōi sar shōshō
on-the-one-hand a-rousing-for-fall pearls met-to-give and one
 hōshi-gōshi-ki phōi dōi sar hōshi dōi dōshi-ki
lotus-of flower said-to-give, and the-maid-arrived one double-give
 mōshi dōi. Tōi shōi har Rōji-ki yōshi pōshōshō-shōi hōi
a-mouth said-to-give. Then one time the-king of near reaching-in into
 hōi-gōi. Mōshi-ki hōi mōi hōi. Tōi mōshi
she-became. The-floral-of part-of-of-flowers not she-took. Then the-floral
 hōshi hōi, 'ōi mōshi dōi sarōi hōshi-ōi-ōi-ki, sar hōshi-ki
said that, 'one carpenter one woman taken-has, and daughter-of
 mōshi. mōshi-ki. Shōi sarōi hōi uti-thar mōi pōshi-ki
she kept-has. And-that her-from I a-rousing-for-fall pearls getting-am.'
 Tōi a mōi tōi karōi. Rōi hōshi mōi an shōi. Tōi-ōi
Then she not knowing makes. One give was-not and not was-not. They
 hōi pōi hōshi-ki hōi pōi-ki. 'In hōshi-ki Rōji hōi
hand-in flower telling-in what good-is?' These words the-king somewhere
 pōi-pōi wa hōi-ki-hōi. Shōi mōshi hōi hōi yōi hōi
got-out-of and made-was sh-shout. And knew at-because that this maid-arrived
 hōi, sarōi hōshi-ki mōshi-mōi hōi. Tōi Rōji hōi-ki hōi
is, the-queen carpenter-of house-in is. Then the-king carpenter-of near
 shōi; shōi mōi-ki shōi-ki-hōi. Tōi shōi mōshi-ki hōi-ki-hōi,
said; and the-queen exclaimed. Then his-self house-to brought-her,
 jōi un-ki shōi pōi hōi shōi-ki shōi pōi-ki.
At her days returned to all-of days next-morning,

FREE TRANSLATION OF THE FOREGOING.

The story runs that there was once upon a time a king. He had a queen from
 whose mouth flowers dropped when she smiled, and from whose eyes pearls poured when
 she wept. The king had also a maid-arrived. One time the queen got leave from her
 father to visit her husband's house, and set forth. On the way she felt thirsty. The
 maid-arrived advised her to eat some sugar, but this did not quench her thirst. Then
 the maid-arrived advised her to exchange clothes with her, and to go down to a pond
 and drink. As soon as the queen had gone down to the pond, the maid quietly got into
 the palanquin, and told the horses to go on, which they did. In the meantime the
 queen came back from the pond after having had her drink, and found her palanquin
 gone, so she began to weep. As she was weeping, there came by a carpenter, who said

to her, 'my daughter, why are you weeping?' So she told him how she had left her parents' home, and had been dealt treacherously with by the maid-servant. The carpenter took pity on her, and led her away and lodged her in the house of a Beddman, where he engaged maid-servants and attendants to wait upon her, and arranged with a flower-woman to bring her a garland of flowers every day. Now it happened that this was the flower-seller who supplied the dreadful maid-servant, who was now posing as the queen in the king's palace. But while the real queen used to pay her a silver-dall of pinks and a hundred-roses every day, the maid-servant only paid her two pice a month. One day the flower-seller arrived late at the palace and her garland was refused. Said she, 'A carpenter has taken charge of a woman, and treats her like his daughter, and she gives me a silver-dall of pinks, and never finds fault with me. Here, I only get two pice, and it is as good as if I did not even get that. What profit do I get from selling flowers to you?' The king somehow heard of this remark, and had an investigation made, from which he became certain that the woman who posed as his queen was in truth only a maid-servant, and that the real queen was in the carpenter's house. So he went there, and made his excuses to her, and brought her home to his own palace. And may anyone else's luck turn as her's did!

In the south-east of the District of Allahabad, in Fargana Sara, and in the greater part of Pargana Khasirighi, &c., over the whole except Tappa Chamdai and its vicinity, a mixed dialect is spoken, which has been locally retained as *Baghelli*. An examination of the specimens of this dialect shows that it has not been correctly named. It is really *Awadhi*, with a mixture of the *Baghelli* of Baghalkhand, of the Western Shajpur of Central Mircpur, and of the Hindustani which is current in the neighbouring city of Allahabad. It is true that *Baghelli* and *Awadhi* are, as will be seen, very similar, and that it is almost too great a refinement to class them as separate dialects, but the explosive word *hai* which is so typical of *Reva* *Baghelli* is altogether wanting from the specimens, and hence I class this form of speech as a corrupt *Awadhi*.

Amongst the Shajpur idioms met in the specimens, the most typical are the use, in the second, of the word *hai* to mean 'is'; the third person future in *a*, as *ai hai*, he will eat; and the occasional use of the Shajpur postposition *hai*, to form the Dative-Accusative. Examples of the use of Hindustani idioms are sentences like *chhoti-ha kachdai*, the young of a goat, and *amad ai-chai ha-hi-chai-hi*, it was proper for us to rejoice. As regards *Baghelli*, it is difficult to decide whether any given expression belongs to that dialect or to *Awadhi*.

Two specimens of this mixed dialect are given. One is a version of the Fable of the Peacocks' Son, and the other is a folktale. Quoting forms of speech borrowed from Western Shajpur or Hindustani, the following are the principal grammatical irregularities which call for attention.

The word *hai*, *one*, is, in the first specimen, regularly written *akh*. This appears to be intentional. The signs of the Locative are *mai*, *mai*, or *mai*. Among personal forms we may note *mai* *ai-hi-hi*, of that country; *ai-hai*, of him; and *amad*, near the end of the second specimen, &c.

The principal peculiarities occur in the verbs. Thus, we have *hai*, I am. In verbal terminations there is a marked preference for *s* instead of *t*. This *s* is in some

¹ The *Alami* is Hindustani-speak *Ballabhi*.

verbs also reflected back into the preceding syllable, as in *dehes*, for *dēhes*, he gave; *dehes*, he took, and even *dehes*, for *dēhe*, he said. *Dehepd* means 'you gave,' and *dikepd*, and *dikpat*, 'you made.' There is a tendency to shorten the root vowel in verbs whose roots end in *a*. Thus we find both *ases* and *asē* for 'he came.' So *johē*, I will go; *ponē-hē*, I have got; *ganehē-hē*, of singing. The Present Participle ends in *a*, as *marē-hē*, I am dying, and *dehē-hē*, I am doing.

[No. 19.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Mixed Awadhi Dialect.

(SOUTH-EAST OF DISTRICT AWADH.)

SPECIMEN I.

ऐक सनाइ-के हुइ बेटवा रने । ओह-म-से लइवा बेटवा अपने बाप-
के चनेस को बीन हमार बिछा होय बीन बाँट देह । तब बाँट देहेस । और
कुह दिन बीह लइवा बेटवा सब सो-के परदेस चला और जे चवन मास कु-राय
चल-के बीहे होयेस । और सब सब बीहे पुआ तब वह देस-मा बड़ा भूरा परा,
और जे भूचल मरै जाय । तब वह देस के ऐक मुखिया के दुई या । जे चलै
सोत-मा सुयर ताके परेन । और बी-कर गरज रने को बीन सुकर खात-के
लोने के कोकना-मा पापन बेट मरी । तबी सल जा देह । तब बेट-मा बीहे-
के चला को हमरै बाप-के बिचा बहुत मजूर रोटी पावत-वै । हम दिन दाना
मरित के । जब हम अपने बाप-के लवे लवे और बी-के चकर बी के बाप
हम पसंड बीन और बेजा बीन और जब हम चल कपुल इन बी लोहार
बेटवा कचवाट जावेक नहीं । हम-का अपने मजूरन-मा ऐक मजूर जानी ।
तब अपने बाप-के लवे या । वह दूरे रत तब-के ओकरे बाप-के दरद लावी ।
दोड़-के कट्यावे कोहेस, और बहुत होय जिहेस । तब बेटवा बाप-से कोहेस
को हम पसंड बीन और बेजा बीन और हम चम नहीं बीन बी लोहार
बेटवा कचवा । तब बाप अपने चाकर-से कोहेस को बहुत बीन ओढ़ना के
चाचा और हुन-के जाल-मा मुंदरी और मोढ़े-मा पनवी पहिराये दे । और
खावे का देह और सुयी कर । जाहि-से को हमार बेटवा हमरै सिद्ध मरि-
या-रता अब बीचा के । देवावे-मवा-रहे जब पला-के । तब सुयी मई ॥

और जब-कर बरका बेटवा सेवरा म रत । अब बर-के बीयर चाचा
तब लवे और नाचै-को दोखी मुनेस । तब ऐक चकरवा-का दोखा-के मुनेस को
का होत-के । तब वह कोहेस बी लोहार मरै चाचा-के । लोहार शिता बड़ी
मेरमायो कियेन से को चन्दी तरत पावा । वह रिझावे-के नाहीं चहेस को

बीतर जाई । तब बी-कर बापु बापे-से मनायेस । तब अपने दिला-से
 कोहेस की ऐसी इस तोहार बरसन-से सेवा सुधामद करित-ई । बीर कबहू
 मोहरे सरसी-से बाधेर नापी भजेन । तबी हम-का कबी मेक छिरी-का वचा
 नाहीं देहेवा की अपने संयी-की साथ बनम्द करित । बीर जब तोहार
 बैठवा अवा लीन तोहार साथ वतुरिदा-का खर्च कियेस तुम बी-कर खातिर
 कहुँ मेहमानो कियेवा । तब क कोहेस की ए बैठवा तुम सब दिन हमरे
 मसीब बी । बीर लीन कुछ हमरे है क तोहार है । पर बनम्द मानना
 हम-की अरी-वा बापे-से की तोहार यह भाई मरान-का, वाली जीवा है ।
 बीर कोह-वा-रहा लीन मिला-है ॥

[No. 19.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIRIS AWARAI DIALECT.

(South-East of District Allahabad.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ait̃ masi-kh̃ d̃i b̃et̃ṽa m̃h̃. O-h̃-m̃as̃ l̃h̃ak̃ b̃et̃ṽa
 One man-of two son very. Then-to-from the-passenger son
 ap̃'at̃ b̃ip̃-at̃ b̃et̃ṽa k̃i, 'j̃añ b̃añd̃ b̃iṇ̃ b̃h̃ṇ̃ t̃añ t̃h̃
 his-son father-to said that, 'which my short may-be that dividing
 j̃eh̃.' Tab̃ k̃i d̃eh̃añ. Aur̃ k̃uch̃ d̃iṇ̃ k̃iṇ̃ b̃añd̃ b̃et̃ṽa
 yes! Then dividing he-pass. And some days passing the-passenger son
 m̃h̃ k̃i-k̃i p̃ar̃-d̃iṇ̃ c̃iṇ̃h̃. Aur̃ I ap̃oñ m̃h̃ b̃añd̃
 at̃ taking a/foreign-land-to started. And there his-son fortune and/very
 c̃iṇ̃h̃-k̃i k̃h̃ỹe-d̃iṇ̃. Aur̃ j̃eh̃ m̃h̃ k̃h̃ỹe-d̃iṇ̃h̃ tab̃ ṽeh̃ d̃i-k̃i
 going wanted-may. And when at wanted-land then that ready-is
 b̃ap̃ j̃eh̃ p̃ap̃. Aur̃ I b̃h̃k̃iṇ̃ m̃h̃ b̃ip̃. Tab̃ ṽeh̃
 great drought fell. And he from-larger to-die began. Then that
 d̃i-k̃i aṇ̃ m̃h̃k̃h̃-k̃i t̃h̃ g̃h̃. U ap̃'at̃ k̃h̃i-m̃h̃ aṇ̃
 country-of one land-man-of near he-went. He his-son field-to arrive
 c̃iṇ̃h̃ p̃ar̃h̃iṇ̃. Aur̃ a-k̃ar̃ g̃ar̃j̃ m̃h̃ k̃i, 'j̃añ m̃ar̃
 to-look-after sent-him. And he intention was that, 'what and/very
 k̃h̃i-k̃i t̃añ-k̃i b̃et̃ṽa-m̃h̃ ap̃oñ p̃ar̃ b̃añd̃.' Tab̃añ
 according those-of land-with my-son stomach I-may-ALL. Then-then
 k̃i m̃ d̃eh̃. Tab̃ c̃h̃i-m̃ b̃ỹe-k̃i k̃h̃i k̃i,
 any-body not gave(-him). Then aware-is knowing he-went that,
 'b̃añd̃ b̃ip̃-k̃i k̃i b̃añd̃ m̃h̃iṇ̃ aṇ̃ p̃ar̃-k̃i. H̃im̃ k̃i
 'my father-of near many labourers bread get. I without
 d̃iṇ̃ m̃h̃i-k̃i. Ab̃ h̃añ ap̃oñ. b̃ip̃-k̃i b̃ap̃ j̃eh̃ aur̃ a-k̃
 grain and/very. Now I my-own father-of near will-go and him-to
 b̃añd̃ k̃i, "aṇ̃ b̃ip̃. h̃añ g̃har̃m̃ k̃i aur̃ b̃ỹe k̃i. Aur̃ aṇ̃
 will-say that, "O father, I grain did and sold did. And now
 h̃añ aṇ̃ b̃ap̃ h̃añ k̃i t̃eh̃i b̃et̃ṽa k̃h̃iṇ̃ b̃ỹe m̃h̃.
 I so and/very-am an. that b̃ip̃ aṇ̃ to-to-which worthy not.
 H̃añ-k̃i ap̃oñ m̃h̃iṇ̃-m̃h̃ aṇ̃ m̃h̃iṇ̃ j̃añ." Tab̃ ap̃oñ b̃ip̃-k̃i
 He b̃ip̃oñ labourers-among and labourer know." Then his-son father-of

lagi-gi. Wah dūai mūi tūai-n ai'tē hūp-kē dūai
was-just. He far-off-from was then-even-from his father-to pity
 lagi. Dūp-kē ching'jāp-kehe, ai' tūai chūh kīn. Tūi hūp-ai
was-just. Having embraced-him, and much love did then the-son
 hūp-ai kōke ki, 'hūn glānau, kīn ai' tūi kīn. Ai' hūn
the-father-to said that, 'I pride did and and did. And I
 ai' ai'tē kīn ki tūai hūp-ai kūhūi.' Tūi hūp ai'tē
as and did that thy son I-may-be called.' Then the-father hūn-son
 chūkar-ai kōke ki, 'hūai nū ai'tē kīn kīn; ai' ai'tē kīn-ai kīn-ai
servant-to said that, 'very good wrapper bring; and this-son hand-on
 nūhūi, ai' gūp-ai pūai' pūai'pūai; ai' hūp-ai dū ai' kīn
ring, and feet-on shoe put; and food-to eat give and wrapped
 kē; kīn-ai ki hūn-ai hūn-ai hūn-ai kīn-ai kīn-ai kīn-ai, ai
make; because that my son to-may-see dead-dead-been, was
 jū-hai; hūn-ai gūp-ai gūp-ai, ai pūai-hai.' Tūi
the-son-just; lost had-been, now I-have-found-him.' Then
 kīn kīn,
refusing was-made.

Ai' ai'kar hūhūi hūp-ai ai'tē-ai, kīn. Ai' glān-ai ai' ai'
and his elder son field-to was. When house-of was
 ai' ai' gūp-ai ai' ai'tē-ai kīn ai'. Tūi ai'
he-came then sleeping and dancing-of sound he-heard. Then one
 chūhūhūi kīn kīn pūai' kīn, 'kī kī-hai?' Tūi ai' kīn
around calling asked that, 'what is-being-said?' Then he said
 ki, 'tūai kīn ai'tē-ai. Tūai pūi hūi mūhūi kīn-ai' ki
that, 'thy brother come-a. Thy father great fondling has-done that
 ai'tē-ai kīn. pūi.' Wah ai'tē-ai ai'tē ai'tē ki
as-a-good-condition he-found-him. He getting-sorry not wished that,
 'hūi jū.' Tūi ai' ai' ai' ai' ai' ai'. Tūi
'inside I-may-go.' Then his father coming appeared-him. Then
 ai' ai' ai' ai' ki, 'hūi hūn tūai hūn-ai ai'
his-son father-to he-said that, 'now I thy parent-son service
 kīn-ai kīn-ai ai' ai'tē ai'tē ai'tē ai'tē ai'tē ai'tē
fatherly pleasure and even-son thy pleasure-of outside not became.
 Tūai hūn-ai kīn-ai ai' ai'tē ai'tē ai'tē ai'tē ai'tē ai'tē
Then-son me-to even-son we great-of young-one not parent that
 ai'tē ai'tē ai'tē ai'tē ai'tē ai'tē. Ai' ai' ai' ai' ai'
even-son companions-of with merry-night-have-made. And when thy son
 ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai'
and from tūai ai' ai'tē-ai kīn-ai kīn-ai kīn-ai kīn-ai kīn-ai kīn-ai
 ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai' ai'
hūi mūhūi kīn-ai. Tūi ai' kīn ki, 'ai hūp-ai, hūn ai' ai' ai'
great fondling did.' Then he said that, 'O son, then all days

ham'vô ngai'ôk han; nar joo-kooth ham'ôk hai ô tohar hai. For
 we near art; and what-ever with-us is that thing is. But
 would mind'ôk ham'ôk stak'ôk-thô, kôk-ôk hi tohar with kôk
 to-akôkôkôk jay to-akôk proper-ness, because that ôp that brother
 mûk-rûk, joo. jû-kai; nar kôk gi-rûk, tan
 hai-been-died, as if has-come-to-life; and hai had-been, that
 mûk-kai.
 has-been found."

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Mixed Avarah District.

(South-East of District Allahabad.)

SPECIMEN II.

उस ०३ एक सोनठ वो बाच रहे। दूनी कने कोती कियेन कोटेन कोयेन। सोनठ कोटेन को लरे-का लेवे को कयर-का। बचक कोटेन को हम लरे-का सेव। लरे कोनठ कोटेन को बाच-राम हम तुमार अउमनो करव। बरा भात जुवौरो सोनठ-राम बनाउ-कर पड़ दिऐन। बाच-राम आइन। बाच कोरेमि को सोनठ-राम, पन हम तुमार अउमनो करिउ है। लव बाच-राम सेदुरा सेदुरा बुरह-कर सोनठ-के नामे पड़ दिऐन। सोनठ वो बाच के चौच-में एक चौर राम बात सुनउ-रहा। चहिरहा कोरेमि को बाच-को चउमनो नाहीं बनि परो। सोनठ राम-को अउमनो बनि परो-हे। बचक कोटेन को हम तुम-का आच, बराच, हमार मोला चिन्हाव। लव चहिरहा चपनो भरतारी-से कोटेन को हे मारे। हम-का बाच आउ भिरहे वा को तुम का हम आह सेव। लव से कर भरतारी कोरेम को इलहा-के नातो कैसे आई। लव चहिरहा-का को-कर भरतारी कोहा-पर आवे पिये-का दे-कर बैठाउ आई। लव बाच आउ ली को-कर कोन पर चला गहा। माया मुनेत कोहा-कर आह चला। राधा में एक बरगद-का पेड़ मिला। चहिरहा बरगद-का लर पे-कर लठकि रहा। लव बाच चपनो कोहा-कर आली माया लह-कर चला वा। माया पठक दिऐन। बह-में चौर राम ल रहेन। लव चामन मुँहु कपार लूँचे लाव। चौर चौर बही सिङ्ग-लर रहे लाव। बही मुरा काव रहल रहे। उन-का दिन लर चरावे चौर उनही-के दूख कोते। लवन बने सेङ्ग-कर सोप-के विल-में नाह देह। बहुत दिन बोले एक लरव फन काड़ि-कर बिहसे निकला। लव चौर-से कोरेम सोप का सोहा-हे। चौर बही सेवा विरे। लव चहिरहा कोटेन को हमार देह कोन-के सोह लाव। चौर दस बारव मोव-के राम देह। लव सेवक बर-दान दे-को पन कोटेन। लव चहिरहा-के देह सोमि-के सोव वा ॥

एक दिन जहीर-राम नदी-में नहाता था । एक बार दुष्टि था । सोना-की
 दोना में जह-कर नदी-में धोकि दियेन । उस बचन २ बचन था । राजा-को
 बाबी बहावे चाई उस देखेन । तब दोना-में सोना-को बार रहे । तब घर-
 में पाह-कर जहेन को जे-कर बार सोना को है उस नमई नम त रोई ।
 बीली-के साथ विवाह कीई । बीर मूह मूह-कर पड़ी । तब एक मेहराब पो-
 कर ठगनुइन जहेन को उस दुष्टि जायन । तब उस घर-के पैकु-तर दुष्टि २
 पदुची बीर वहां रहे जावी । एक कोठिला माटी-के पैकु-तर बनाइल ।
 तब जायन सोना विवाह जहि-में जहेन । जहीर-राम-से एक दिन जहेन
 को जाया बीर सोना निवालि दिनि । तब जहीर-राम कोठिला-में कुनि वे ।
 तब उस मेहराब कोठिला ठगपाह कर राजा-के दुर्ग ले-चाई बीर जहीर
 राम-के साथ बाबी-का विवाह होइ था । कुछ दिन बीति दाम देखेन देखेन
 राजा बाबी विदा पाइ दिनिन । तब जहीर-राम बाबी के पद कर पधेन घर
 जायेन । गाँव-जानि बीकरी मरहारी-से जहेन को तुमार बेठवा भाव । तब
 बुद्धिपज जहेन को जमरे बेठवा-के साथ जायेन रहा । तब बेठवा अपनी
 मरहारी-से भेंट कियेन बीर जोड़ना कमड़ा जाता दिनेन । तब जो-कर मर-
 हारी बाबी भई ॥

जिस राज पाह जहिर-राम-का लीटन बीके जम-का लीटे ॥

[No. 20.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIRZA AWARUL HAQUE.

(North-East of District ALMORA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ake the ek aipah we bāgh ratel Dama jant khar
As an one jacket and a-tiger were. Both persons exhibition-of-land
 khān, khān, wājā. Bāgh kahan ki, 'khar-kh 1880 ki
 dā, cat, called. The-jacket said that, 'one-land-of will-poulture or
 āpā-kh?' Bāgh-k kahan ki, 'ham kar-kh kh.' Tab aipah
 up-land-of? The-tiger said that, 'I one-land-of will-take.' Then the-jacket
 kahan ki 'Bāgh-Khan, ham tumār a'māngi kar-kh.' Bāgh,
 said that 'Tiger-Khan, I of-you invitation-to-a-feast will-make.' Pān-culān
 khā, phulārī Bāgh-Khan kar-kh-kar dā-dān. Bāgh-Khan
 rā, fruit-cake Jacket-Khan having-prepared put-before-him. Tiger-Khan
 khān. Bāgh kahan ki, 'Bāgh-Khan ab ham tumār a'māngi
 aī. The-tiger said that, 'Jacket-Khan now I of-you invitation-to-a-feast
 kar-kh-kh.' Tab Bāgh-Khan (a)kar-kh-kh-kh kar-kh-kh aipah-kh āp
 on-ding.' Then the-Tiger-Khan route-etc. having-toilet jacket-of before
 dā-dān. Bāgh we bāgh-kh khān-kh ek khīr mā hāi kar-kh
 put. The-jacket said tiger-of khān-kh one cooked all talk was-
 rāh. Ake'vī kahan ki, 'bāgh-kh a'māngi aī' kar-kh
 continuing. The-cooked said that, 'The-tiger-of food not wanted-will
 Bāgh-Khan-k a'māngi kar-kh-kh-kh.' Bāgh-k kahan ki, 'ham
 Jacket-Khan-of food not-wanted-will.' The-tiger said that, 'I
 kar-kh khān, khān, kar-kh, kar-kh gūl khān.' Tab khān
 the will-eat, will-eat, my food-will you-will.' Then the-cooked
 a'vī mā'hān-k kahan ki, 'hā mā, ham-kh bāgh āp
 he-own mother-in said that, 'O mother, not the-tiger to-day
 dān-kh, ki kar-kh ham khān-kh.' Tab khān mā'hān kahan
 he-throated, that you I shall-eat-up.' Then his mother said
 ki, 'dā'vī-kh mā khān khān.' Tab khān-kh-kh-kh-kh
 that, 'land-land-of granter how will-eat.' Then the-cooked
 mā'hān khān per khān-py-kh-kh khān-kh mā'hān aī. Tab
 mother upper-story as food-drink given-having made-to-eat. Then

made him live on the upper roof of the house, and there she fed him. But the tiger came and jumped right on to the roof, and carried away on his head the bedstead on which the cowherd was lying. On the roof they passed a banyan tree, and the cowherd caught hold of a branch of it, and remained hanging there, while the tiger went on to his house with the empty bedstead on his head. When he got there, he dashed it down to the ground, and, lo and behold, Master Cowherd wasn't there, and all that the tiger could do was to beat his head in his rage and disappointment.

The cowherd took to living under the tree, for there was there a cow of the gods,¹ and he took to feeding her, and living upon her milk. Any milk that remained over he used to pour down a snake's hole that was in the tree. After this had been going on for a long time, one day there came out of the hole a snake with expanded hood, which said to the cowherd, 'ask any boon you like, for you have done a great deal for me.' So the cowherd asked that his body might become solid gold, and that he might become a king of ten or twelve villages. The snake granted the boon and went away. Then the cowherd's body became solid gold.

One day Master Cowherd was taking a bath in the river, when one of his hairs broke off. He made a cap of leaves, in which he sent the hair floating down the stream. The king's daughter happened just then to be bathing, and saw a leaf-cap, with a golden hair in it, floating along. She went home saying to herself, 'if a man has hair of gold, how beautiful must he himself be. He is the only one that I will marry.' So she fell upon her bed saying that she had a headache. To comfort her, one of her maid-servants promised to search for the wonderful being. She searched and she searched till she came to the banyan tree, and there she began to live. She made a grain-rat² of earth and set it up under the tree, and in it she stored her food and her store. One day she asked Master Cowherd to take her food out of the rat. As soon as he got inside it to hand the food out to her, she rolled it off to the king's palace, where the Princess was then and then married off to him. After a short delay, the King presented him with the marriage gifts and the dowry, and sent the bride off to her husband's home. So Master Cowherd came home with the Princess, and the village people told his mother that her son had arrived. She refused to believe it; saying that her son had been eaten up by the tiger. But when her son arrived at the house, and met her, and gave her heaps of fine clothes, she became quite happy.

And may we all have the luck that befell Master Cowherd.

¹ These cows of the gods are mythical animals, who milk without their owner's desire. The real cow may even sleep a wild cow.

² A *rat* is a large cylindrical vessel in which grain is stored.

It has already been pointed out under the head of *Bihari*, vide Vol. V, Pt. II, p. 263, that the District of Mirzapur, which lies immediately to the east of that of Allahabad, consists of three tracts, viz., a North-Gangetic; a main, central portion, which lies north of the river Son and south of the Ganges; and the tract known as *Bhoj-pur*, which lies south of the former river. The language of the main, central portion is the Western Rajput dialect of *Bihari* which gradually shades off into *Awadhi* as we go westwards. The same dialect is also spoken in the small area of *Tappa Kōn*, *Tafela Majheri*, and *Pargana Karyat Sikhar*, which are in the North-Gangetic tract, close to the border of the District of Benares. In the rest of the North-Gangetic Tract, *i.e.*, in *Pargana Bhadōā*, which is a portion of the family domain of the Mahārāja of Benares, it is locally reported that a 'Provincial Dialect' is spoken. On examination of the specimens of this language, it is clear that this 'Provincial Dialect' is only *Awadhi* similar to that spoken in Eastern Allahabad, and in Western Jaunpur, which lies immediately to its north.

In the *Bhoj-pur*, the language is English. This tract has been only lately colonized by Aryan races, and the former Aborigines have almost entirely given up the use of their own languages. A few still speak *Kōrwari*, but the Kōis speak English like their neighbours, and the language which was referred to as *Kol* from Mirzapur turns out on investigation to be only the English spoken by the other inhabitants of *Bhoj-pur*, with a few corruptions.

We thus get the following revised estimated figures for the languages spoken in the District of Mirzapur:—

Western Bhojpur	.	.	.	.	.	.	.	.	511,000
Awadhi of North-Gangetic Tract	.	.	.	.	.	.	.	.	502,000
English of Bhoj-pur	.	.	.	.	.	.	.	.	40,000
Wādōwari	.	.	.	.	.	.	.	.	55,000
Kōrwari	.	.	.	.	.	.	.	.	50
Other Languages	.	.	.	.	.	.	.	.	450
Total									1,571,500

It is unnecessary to give full specimens of the dialect of the north-Gangetic tract. It will be sufficient to give the first few lines of the local version of the *Pandita of the Prodigal Son* in translation. The same specimen will also do for the dialect of Western Jaunpur, as, as it is locally known, *Buradān*.

AWADHĪ SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA.

Besides having its own proper habitat, Awadhī is widely spoken by Mussulmans over the area in which Hindi is the proper vernacular. This is possibly an example of the survival of the influence of the former Muhammadan court of Lucknow. The use of this dialect extends on the North of the Ganges as far east as the District of Munshiganj. It does not appear to be current in Lucknowerga. South of the Ganges it extends as far east as the District of Gaya.

It is unfortunately impossible to give anything like accurate figures for the number of people who speak Awadhī in this area. The following figures are based upon approximate figures furnished by the various district officers:—

Province.	District.	Estimated number of speakers of Awadhī.
Lower Provinces of Bengal:—		
	<i>Munshiganj</i>	204,704
	<i>Saun</i>	40,000
	<i>Chaugachia</i>	20,000
	<i>Gaya</i>	64,500
	<i>Clashed</i>	137,000
Total for Lower Provinces		566,204
North-Western Provinces:—		
	<i>Balla</i>	80,000
	<i>Chaugachia</i>	111,000
	<i>Saun</i>	100,000
	<i>Munshiganj (Central)</i>	21,000
	<i>Amangah</i>	107,000
	<i>Gondhara</i>	4,000
	<i>Bah</i>	800
Total for North-Western Provinces		423,800
Grand Total		990,004

In the District of Munshiganj this Awadhī dialect is spoken by the low-caste Mussulmans, the majority of whom belong to the Jolahi or water-carriers caste. It is hence locally known as *Jolahi Boli*, and was described in the local returns as a mixture of the local *Maithili* and *Hindostani*. An examination of the specimens which are given below will show that it is essentially Awadhī with only a slight infusion of these two languages. It should be noted that there is also a *Jolahi Boli* spoken in the Deobhanga District; but it is pure *Maithili*, and is quite distinct from the dialect of the same name spoken in Munshiganj.

In the District of Saun, Awadhī is not spoken by the lowest class of Mussulmans, who speak the local *Bhojpuri*. But it is spoken by those of the middle class, and is locally called '*Bihari Hindi*.' A revised local estimate puts the number of speakers at 40,000.

In the District of Chaugachia, Awadhī is spoken by the middle-class Mussulmans, and by people of the *Tikahia*, or spangle-maker, caste. The latter are locally reported to number, in round figures, 8,000. I roughly estimate the former at 50,000, so that the total number of speakers of Awadhī may be estimated at 58,000. The Awadhī spoken by the *Tikahias* is locally known as *Tikahia*. That spoken by

the middle class Mundhari is called Shikharī. The local reporters seem to be quite unaware that they are the same language.

It would be a waste of paper to give full specimens of these various occurrences of Awadhī. Indeed, it would be hardly necessary to give any specimens at all, were it not for the fact that the dialect is commonly used as a sort of language of politeness by all castes of the Shikharī area when talking to Europeans, much as Urdu is used by their betters. This fact accounts for the frequency with which Europeans hear words like *kolā*, *ālā*, when conversing with servants whose native home is Bihār. It is commonly supposed that when servants use such expressions they are employing their own rustic dialect. Such, however, is not always the case. In the case of Bihari Hindūs they are using a language which they have picked up from their Hindustani friends, and which they imagine to be the Hindustani of polite society. It will be sufficient to give the first four sentences of the version of the Parable of the Prodigal Son which have been made into the Ishkāl BĒI of Mainpuri and into the Shikharī of Champarnā.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

JHARKH BÉL.

(MIRAJAPUR DISTRICT.)

Ek het id'at-ké dé b'atá wá. Ch-wéet ch'ot'á b'ap
One certain man-to two was were. Then-to-from the-possessive father-to
 káta, 'to káta, mē d'atá-wé-é jē h'at'á h'at-b'at'á b'ap
said, 'O father, properly richer-is-from what my share was-to
 é h'at-ké dé-dé.' Tā wā wā-ké ap'á d'as b'á d'is.
that was-to give.' Then to him-to his-own property dividing gave
 B'at dā mē g'atē kē ch'ot'á b'at'á wā k'atē jām-kā-kē
Many days not passed that the-possessive was all things collecting
 d'ar dā d'atā-g'atā. Aur wāh' and'pā-wé dā g'at-kē
different country-to went-away. And there wasnear-by days having-spent
 ap'ā m'ā g'at-d'is. Aur jē wā ap'ā wā k'atē ap'ā d'is tē
his-own all had. And when to his-own all things had-accumulated then
 mē d'at-wé b'at'á d'at'á p'at, aur wā k'atē h'at-g'at. Aur wā
in d'at-wé busy found full, and he undigested became, and to
 mē d'at-ké tē h'at'ar id'at'á k'at'á jē-kē wāh'á b'ap. Wā tē-kē
that country-of one great was near going to-live began. He him
 k'at-wé wā ch'atā-ké b'ap.
field-to name to-feed was.

[No. 23.]

BÉKHAL.

(CHAMPARAN DISTRICT.)

B'ap id'at-ké d'ap'á b'at'á wā. Ch'ot'á ap'ā k'at'á k'atē
One man-of two was were. The-possessive his-own father-to said
 kē, 'h'at'á h'at h'at'ā dē-dē.' Tā wā-ké pā jē d'as mē
that, 'my share is-not give.' Then him-of was what property was
 é wā-ké dē-d'as. Th'ā dā b'at'á tē wā d'as kē-kē
that him-to he-gave-away. After days after to all property taking
 p'at-d'as d'atā-g'atā. L'atā-wé wā d'as ap'ā k'atā-k'atē.
to-a-farther-country went-away. Debenberg-in all property his-own is-accumulated.
 Jā d'as wā k'atā-kē-d'as tē d'at, d'at h'at b'ap. Tā
When found all he-was-accumulated then him-to trouble to-be began. Then
 wā d'at-ké é id'at'á k'at'á wā-ké, jē ap'ā k'at-wé ap'ā
that country-of one man near to-feed, who his-own field-to name
 ch'atā-ké b'ap.
to-feed was(-him).

THĀRU AWADHĪ.

The language spoken by the Thāris has been fully dealt with under the head of BHĀRĪ, Vol. V, Pt. II, pp. 111 and 7. Commencing at Bahadich and going westwards they speak a corrupt form of Bhojpurī. On the other hand, the 2,000 Thāris of Kharī, who are settled in the north and west of the district have been locally reported to speak a 'Corrupt Gorkhāli.' An examination of the specimens of their dialect procured from that district shows that it is neither more nor less than the local Awadhī, mixed with Karamjī, with a few ignorant corruptions. This will be evident from the following two sentences of the local Tildā version of the Parable of the Prodigal Son.

[No. 24.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

Thāri Awadhī.

(Kharī District.)

Fīshān padhān-kā dāi hupā mahā. O-mā-ās lānā hupā
A-certain gentleman-of two sons were. Then-in/from the-son-in-law
 dādāhā bāh, 'dādāhā nā, hānāh jōhāhā hā māhā
the-father-in-law, 'father O, mine whatever may-be property-of
 pādā bā dā' Wāh apāi jāmā nā-kā bā dāi.
there dividing give! He his-own life-time-in him-to dividing gave.
 Bahāt dā māhā hupā kī lānā hupā nā hāhā dādāhā-kā-kā
Many days not knows that the-son-in-law all things putting-together
 dā-kā dā-kā chāh-gāyā. Aur apāi mā lānā-mā hāhā
distast country-in mind-occup. And his-own property with-him-in there
 upā dā. Aur jāh nāh upā-dā hāh nā dā-mā kīhā
squandered. and when all he-squandered there that country-in found
 pām. Aur wāh nā hā-kā phāhāh hāhā-kā hā gāh
fell. And he that country-of a-certain inhabitant-of near mind
 nāh wāh nāh apāi hāhā-mā nāh chāhā'nā pāmā.
and he him his-own fields-in went to feed and-him.

BAGHELĪ.

The Baghelkhand Agency of Central India, which covers about 11,000 square miles, includes the huge State of Rewa, and the smaller ones of Nagoda, Sehawal, Malhar and Kotli. Including 60,000 people transferred since 1931 from the Bundelkhand Agency, its population is 1,755,532. Over the whole area, except the western parts of Nagoda and Malhar, the vernacular is pure BaghelĪ. Even the aboriginal tribes who inhabit the eastern and southern portions of Rewa territory, on the other side of the Kaimur Range, have abandoned their own languages, and speak a corrupt BaghelĪ, which is locally known as GogĪ or GogĪnd. An examination of the specimens which are available of this latter dialect, shows that it differs little from the Standard BaghelĪ, and it is unnecessary to give examples of it. The only point worthy of note is that the Past Tense of Verbs is conjugated as in Hindi. This will appear from the list of words.

The number of speakers of BaghelĪ in the Baghelkhand Agency are returned as follows:—

Standard BaghelĪ	1,500,000
GogĪ	255,532
Total	1,755,532

The rest of the population is made up of speakers of the Banaghat mixed dialect of Bundeli numbering 50,000, who live in the west of Nagoda and Malhar, and of 18,000 returned as speaking 'Other Languages,' which are not vernaculars of the country.

The following are the principal points to which the attention of the reader may be called in the annexed specimens, which may be taken as samples of the languages of Baghelkhand and of Chand Shekar. It will be seen that the differences between the language here illustrated and Awadhi are very slight.

The rule of the shortening of the Anapendultimate is everywhere observed. Thus, *śaśātrāś*, from the servants, from children, a servant. There is a tendency to change *a* to *ā*, as in *āhā*, a noise; *āhā*, he came; *jāhā*, an arrow.

The following are the terminations of the cases of Nouns. *Grahāva, hā*; also, *maṣa, āṣ, oḥ hā*; *ṭam, āḥ, oḥ. hā*. Accusative, *hā, āḥ, hā*. Dative, *hā, āḥ, āhā*. Ablative, *oḥ, āḥ*. Locative, *oḥ*. Adjectives have a strong form in '*hā*', as in *āhāhā*, much; *āhāhā*, good.

As regards Pronouns, we have *mai, I*; *gaa, we*; *oḥ, mēh* or *māh*; *tāḥ, they*; *gaa, hā*; *māh*; *ap'hā*, Your Honour; *oḥ, ap'hā*. The Oḥ form of the latter shows clearly that the word is borrowed from Hindustani. 'Ours' is *ap'hā*, *oḥ, ap'hā*, not *ap'hā*. It is '*hā*,' and *oḥ*, 'thee.' The *oḥ* form of the latter is *āḥ* or *oḥ*, as in the *gaa, mēh-hā*, *oḥ-hā*, *mēh-hā* or *mēh-hā*, *oḥ, mēh-hā*. 'They' is *āḥ*. The Relative Pronoun is *jāṣ* with an *oḥ* plur. *jā*; and its Correlative is *ṭam*.

As regards Verbs, we have *āhā*, I am; *āhā*, thou art; *oḥ āḥ* or *oḥ, hā*. For *śaśa* *maṣa*, we have *māhāhā*, I am dying, and *hāhāhā*, I am doing. *Pendhāṣ* is *āhāhā*, it remains. *Dāhāhā* is 'he was giving.' *Pendhāṣ* is *āhāhā* *maṣa*, a quarrel used to exist. In Awadhi, the typical letter of the first person of the future is *hā*, as in *jāhā*, I will say. In the BaghelĪ specimens it is, on the contrary, the *ā* which we also meet in Kanaṣ. Thus, *jāhā*, I will go; *hāhā*, I will say. As

example of the perfect tense is *āṭiṭ-ṭai*, I have done. The honorific imperative ends, as in Bihārī, in *i*. Thus, *ḍai*, be good enough to give; *karṭ*, be good enough to make. The infinitive ends in *i*, as in *āṇaiṭi* and *ṭiṭaiṭi*, and verbs whose roots end in *i* have an oblique form in *aiṭi*, in this also following the latter language. Examples are *āṭi* to go; *āṭaiṭi-ṭai*, for sending; and *ḍaiṭiṭi-ṭaiṭiṭi*, *ḍi* to be called.

Typical of the Bagheli dialect is the *aiṭiṭai-ṭaiṭiṭi*, or *aiṭiṭai*, *ṭai*, which is added to the past tense of verbs, like the *ai* of Bhojpuri. It occurs several times in the specimens. The following are examples. *Ḍaiṭai*, they had gone; *ḍiṭ-ṭaiṭi-ṭai*, he was giving; *ṭaiṭi-ṭai*, they were; *ṭaiṭi-ṭai*, he was; *marṭiṭi-ṭai*, he died. In some cases it has the force of the Hindi *āṭi*, like the *āṭi* or *āṭ* which we shall note in the more western dialects.

We have already seen that tenses formed from the present participle change for gender. The same is the case with tenses derived from the past participle. Thus, we have in the second specimen, *paṭṭi ṭaiṭi-ṭai-ṭai*, the share has remained. Here and there we see traces of the passive construction of the past tenses of transitive verbs, but the active construction is the most common. An instance of the passive construction is *apṭai* (the oblique form instead of the nom. *apṭai*) *apṭaiṭi ḍaiṭaiṭi ḍiṭaiṭi-ṭai*, Your Honor has given a good feast.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELI DIALECT.

(BHOJA, BAGHESLAND ARDRAK.)

SPECIMEN I.

एक मनई के दुइ बरिका रहें । तीनों-मा कोठकीना अपने बाप-से
 बरिस दाया धन-मा चीन मोर बीसा दोइ चीन मोरी दे देह । तब बा जन
 का चालन जन बाँटि दिविस । बहुत दिन नहीं गेलै कि कोठकीना बरिका
 मन एकड़ा को-को परदेस जमा-मा चीर जहाँ मुजई-मा दिन बिताइ-को चालन
 जन जड़ाइ दिविस । जन बा सब कुछ जड़ाइ चुका तब चीर देस-मा जमान
 पड़ा ची बा जड़ाइ दोइ-मा ची बा चीर देस-बाजेन-मा एक-के दुर्वा जाइ-के
 रहें जाग बा बी-मा अपने बेल-मा गुजर जगमै का पठइस । ची बा जनदिन
 बैमिन-से बिलख सुकर खाता रहै-ले जापन घेठ मोर जागत रहा-ले । ची बी का
 बीज कुछ नहीं देत रहा-ले । तब को-मा बेल मा । ची बा बरिस कि मोर
 बाप-से खेतमे मजदूरन का जाइ-से अधिकता रोटी बीज-से ची से भूखन मरली-
 रे । से जठि-को अपने बाप-के लखि जेही ची बी-से कहिहौ कि बाप से दइत-
 के बिखर ची जमान-के बीर बाप बिछौ-के से जेर-के जमान-जेर बरिका कहां
 जाविस नहीं जावे-के अपने मजदूरन का एक-के जाई मोरी करो । तब बा
 जठि-को अपने बाप-के लखि जमा । पे बा दूरिन रहा-ले कि जो-कर बाप बीजे
 देखि-के दाया बीजिस ची दौरि-के बी-के जरे-मा जठि-के बी-का चुमिस ।
 बरिका बी-से कहिस कि बाप से दइत-के बिखर ची जमान-के बीर बाप
 बिछौ-के जब जेरि-के जमान-जेर बरिका कहांसे लोम नहीं जावे-के । पे बाप
 अपने जकरन-से कहिस कि सब-से बिखरा जपड़ा निवाह-के बी-का पहिरावा
 बी बी के हाव मा मुंदरी ची गीठे-मा मनीं पहिरावा । ची इस खई ची
 खुसी करो । जाई से कि बा मोर बरिका मरि-का-ले जेरि-के जिया-के । जेराइ
 गा-ले जेरि-के निजा-के ।

जब जई जागम्द करे जाई तब जो-कर जठि बरिका बेल-मा रहा-ले ।
 ची बाप बा जागत जागत जेर-के लखि नहुँ-मा तब जमाना चीर जाग-जेर जमाव

मुनिम । श्री वा अपने अकारण मा एक-आ अपने लगे दोन-आ के पूरिस कि
 बा आ होत-हे । वा बो-ले कहिस कि अपना-केर भाई आवा-हे श्री अपना-जे
 राज निजरा आह-आ आह-हे आहि-से कि वो-आ नीक मूख बाहनि-हे ।
 हे वा रिम कीयिस श्री भीतर न जाव आहिस । वरुं मे वो कर बाव बाहेर
 आह-हे वोही बनाने लाग । वा बाव-आ अभाव दिहिस कि देखी मे प्रलने बहि-
 षन-से अपना-केर सेवा करत-हे श्री अब-हुं अपना-केर दुकुम नहीं टारत ।
 श्री अपना मोहीं कम-हुं एक भोकरा भर नहीं दोन कि मे अपने दोहन से
 साव आनन्द करत-हे । हे अपना-केर वा लरिका तीन पतुरितन-के साव अपना-
 केर अन आह-आ-हे अब-दिन आवा सब-दिन वो-के आतिर अपना अन्ध भोजन
 कोन्हेन-हे । बाव वो मे कहिस कि बिहा ते सब दिन मोहिं बाव जमे श्री तीन
 कुल मोहिं हे तीन समतार जाव । मे आनन्द करव श्री खुस होव अचिर
 रखा-ते आहि मे कि वा तोर भाई मरिदा-ते केहि-के बिदा-हे तेराह-मा मे के-
 के मिता-हे ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP

PLANTING THE SEED

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1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

He	man-of	his	her	she	Thou-art	she	the-young	and
One	man-of	his	one	one.	Thou-art	Thou-art	the-young	his-one
hap-ot	ku-ma,	'dhi,	cha-mo	ju-m	mo	hi	hi,	tu-m
father-to	said,	'father,	the-property-to	which	my	there	my-to,	that
wish	dhi-dai.	'Th	w	un-ki	igon	cha	bi	chi,
to-me	give-away.	Then	he	them-to	his-one	properly	dividing	gave.
But	the	ask	go-to	ki	chi-fu-mo	ku-ma	un	ku-ma,
Many	days	and	passed	that	the-young	on	all	together
hi-he	pu-die		chall-gi;	we	all	hatched-out	the	
having-made	(to)-a-father-land		went-away;	and	there	descendants-in	days	
hi-he	igon	cha	un-dhi,	Th	w	un-ku-ma		
having-caused-to-put	his-one	fortune	went-away.	When	he	everything		
up-ki-cha	to	he	dis-ma	chi	pu,	An	w	
had-spent-completely	then	that	country-in	a-fance	felt	And	he	
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma	hi-gi.	An	w	he	dis-ma-mi	to-he	hi	ji-he
indigent	became.	And	he	that	countryman	one-of	near	going
ku-ma								

wasiran-mā āk-hā aī mōh karī." Tab wā apā-kīl ap'at hūphā
father-in-law-of like me make." Then he arising his-own father-of
 laghā chāl. Pā wā dīrā mōh-tāi kī wā-kar hāp wōh dāh-kī
near went. But he in-distance was that his father him seeing
 dāh kīnā sū dūr-hā wā-kā gāp-mā hāp-kīl wā-kā chīnā
pitiful did and running his work-on embracing him kissed.

Larhā wā-ā kākā kī, "hāp, mē Dātā-kā bīrōdh sū ap'at-hā
 Tīe-ān ān-ā said that, 'father, I stood-of against and Your-Honour-of
 mōh pā kīyā-hā. Ah phar-kīl ap'at-hā kākā kākā-kī jōg
 before me have-done. Now again Your-Honour-of me to-be-called worthy
 mōh kīl.' Pā hāp ap'at chāk'm-ā kākā kī, 'mōh-ā
 mē I-am.' But the-father his-own servants-to said that, 'all-these
 mōhā hāp'hā rākā-kā wā-kā pākī-kī; sū wā-kā kākā-mā mōh'at
 good clothes taking-out him-to put-on; and his hand-on a-ring
 sū gāp-mā pākī-kī pākī-kī; sū hām kākā sū kākā karī;
 and feet-on shoes put-on; and we let-out and happiness make;
 kākā-kī kī yā mē larhā mārī-gā-tā, pākī-kī jōg-hāi;
 because that this my son having-died-went, again has-come-to-life;
 karhī-gā-tā, phar-kīl mōh-hāi.
 having-ham-but-went, again has-ham-found.'

Jāh āī ānand kākā hāp, tāk wā-kar jōh larhā
 When they rejoicing to-make began, then his elder son
 kākā-mā rākā-tā. An jāh wā karī-karī ghār-kī laghā pākī-kā tāk
 field-in was. And when he coming home-of near arrived then
 hāp sū mōh-kā āhī sūnā. An wā ap'at chāk'm-ā
 music and dancing-of sound he-heard. And he his-own servants-to
 āk-hā ap'at laghā kākā-kī pākī-kī kī, 'yā kākā kākā-hāi?' Wā
 sū-to himself-of near calling asked that, 'this what is-happening?' He
 wā-kā kākā kī, "ap'at-hā kākā kākā-hāi sū ap'at-hā
 to-him said that, 'Your-Honour-of brother come-to and Your-Honour-of
 ān āk'hā kākā kākā-hāi, kākā-kī kī wā-kā mōh-kākā
 father good food has-eaten, because that him well-and-healthily
 pākī-hāi.' Pā wā sū kākā sū bānā sū jāh chīnā
 he-has-found.' But he anger did and inside not to-go wished.

Tāh-ā wā-kar hāp bāhār āk-kīl wā-kī sūnā-kī hāp.
 Going-to-his his father outside coming him-own to-appears began.
 Wā hāp-kā jōhā dīnā kī 'dāh, mē āp'at karhā-mā,
 He the-father-to answer gave that 'no, I as-much years-since,
 ap'at-hā sūnā karhā-hāi, sū kākā-kī ap'at-hā kākā
 Your-Honour-of service doing-on, and now-again Your-Honour-of orders

mei1 shai; an ap'ah mek' kah-hé sh. bek'na-héar mei1 dñ
not dashed; and Your-Honour some ever-see one post-see not give
 ki mei ap'ah dñtan-hé with dñnd bar'ek. Tai
that I my-see friends-of with rejoicing might-have-made. But
 ap'ah-hé yá hehki juan palanyan-hé with ap'ah-hé
Your-Honour-of this see who looks-of with Your-Honour-of
 dñan khil-gi-hé, jek'ian sh sh'ian sh-hé khil
future have-see-up, when-see to-see then-see him-of for-the-see
 ap'ah shohki shaija kichen-tai' Báp m'at káin ki
Your-Honour good feast made-see. Father him-to said that
 'both, téi sh dñ mei1 with háp an juan-hachh mei1 hai tang sh
 'see, then all days we will see and what-see mine in that all
 for by. Tai shai-hachh an kñan-hé uet' rih-tai; kñan-sh ki
 shai to. Tai to-make-merry and to-be-pleased proper see; because that
 yá sh shai mei-gi-shi, shai-hé jñ-hé, kñan-gi-shi,
 shai sh brother having-died-see, again have-see-to-life; having-have-see-see.
 shai-to will-hé.
 ap'ah shai-hé-friend.'

[No. 28.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BANARSI DIALECT.

(REV. B. BANERJEE, BANARSI.)

SPECIMEN II.

इस पंचन-मा चाहुय-मा बिमो जाचा खातिर सड़ाई होइ गै-ले । पहिले
सब भाई साके-मा रई-गै हुन निवार होइ गै । पहिले बहुत सड़ाई रई-गै गै
चन सब लुचद-मा पट-पटाइ-गै । चन बैसन-मा खोनी सड़ाई नहीं पाइ । गै
खर-ई पहिलेन चौ सड़ाई-के मारे चौक-के बीच-बाज नहीं पाइ । चौ लव-
चिन गै चापुस-का खापी विषय कूट-गै । जाचा कारे खड़ी दिनि-रई गै खो
पहि-गै । तीन-ले न पहुँचि ता लुचद-मा कारिन होइ-ना । खी-मा चौक ल
खने पड़ीदाइ रई-गै । खई सर-गै और उन-कर जाचा मरहाद-मा लड़ होइ-
गै । चन हमार दुइ बने भाई-के पड़ी रनि गै-गै ।

TRANSLITERATION AND TRANSLATION.

STATEMENT OF AN ACCUSED PRISON.

<i>How-placed-mat</i>	<i>ipen-mat</i>	<i>just</i>	<i>just</i>	<i>khān</i>	<i>kept</i>	<i>hol-gai-tai.</i>
<i>It's first-mat</i>	<i>with one-another</i>	<i>land</i>	<i>ground</i>	<i>for</i>	<i>quarrel</i>	<i>took-place.</i>
<i>Before</i>	<i>at</i>	<i>the</i>	<i>place-mat</i>	<i>For</i>	<i>khān</i>	<i>hol-gai.</i>
<i>Formerly</i>	<i>all</i>	<i>brothers</i>	<i>completely</i>	<i>land.</i>	<i>Again</i>	<i>separate</i>
<i>Public</i>	<i>before</i>	<i>kept</i>	<i>not-land.</i>	<i>But</i>	<i>at</i>	<i>not</i>
<i>Formerly</i>	<i>much</i>	<i>quarrel</i>	<i>caused.</i>	<i>But</i>	<i>now</i>	<i>all</i>
<i>gi.</i>	<i>At</i>	<i>man-mat</i>	<i>house</i>	<i>kept</i>	<i>not</i>	<i>gi.</i>
<i>comprised.</i>	<i>How</i>	<i>in-mat(-a-mat)</i>	<i>any</i>	<i>quarrel</i>	<i>not</i>	<i>gi.</i>
<i>at-land</i>	<i>public-mat</i>	<i>kept-land</i>	<i>man</i>	<i>at-land</i>	<i>hol-chai</i>	<i>not</i>
<i>man-mat</i>	<i>previous</i>	<i>quarrel-of</i>	<i>man-by</i>	<i>good-looking-mat</i>	<i>not</i>	<i>is.</i>
<i>An</i>	<i>in-mat</i>	<i>ipen-mat</i>	<i>khān-piyak</i>	<i>chān-land.</i>	<i>light-land</i>	
<i>had</i>	<i>one-land</i>	<i>with-one-another</i>	<i>cooking-and-drink</i>	<i>my</i>	<i>stopped.</i>	<i>land-for</i>
<i>my.</i>	<i>khān-mat.</i>	<i>But</i>	<i>good</i>	<i>put-gai.</i>	<i>man-land</i>	<i>is</i>
<i>application</i>	<i>they-had-submitted.</i>	<i>But</i>	<i>morning</i>	<i>happened;</i>	<i>thereby</i>	<i>not</i>
<i>public</i>	<i>is</i>	<i>mat-mat</i>	<i>khān-land-gai.</i>	<i>Put-gai-mat</i>	<i>place</i>	
<i>they-mat(-the-mat)</i>	<i>hence</i>	<i>the-mat</i>	<i>was-land-mat.</i>	<i>There-mat</i>	<i>for</i>	
<i>chān</i>	<i>just</i>	<i>put-gai</i>	<i>not-land.</i>	<i>On</i>	<i>man-gai</i>	<i>is</i>
<i>at</i>	<i>person</i>	<i>co-slave</i>	<i>was.</i>	<i>They</i>	<i>died</i>	<i>and</i>
					<i>then</i>	<i>land</i>

Ba'khi-ndi	jai-ai-gai.	At	hunde	dei-jist	khil-khi	pañi
Government-in	was-appropriated.	Now	my	two-persons	brothers of	share
rai-gai-hai.						
remains.						

FREE TRANSLATION OF THE FOREGOING.

We had a dispute amongst ourselves¹ about land. Formerly all our brethren lived conjointly, but later on we became separate. Formerly there was a great dispute, but now all the cases have been compromised, and at present, in that sense, we have no enmity; but still we are not on speaking terms on account of the original quarrel, nor do we eat or drink together. They had submitted an application for the land, but there happened to be a mourning for the death of a relative, and, owing to their not reaching the court in time, the case was dismissed. There used to be five or six co-shares, but they died and their land was attached by Government. Now all that remains is the share of myself and my brother.

It will suffice to give a short specimen for the dialect of the Bhojpur portion of Mirzapur district. The only peculiarity of this dialect is that it sometimes borrows words and phrases from the Western Bhojpur of the centre of the district. Thus, *khail*, in the specimen, is Western Bhojpur, not Bagheli. So the future *jai*, I will go, and *delek*, I will say, are borrowed from Western Bhojpur, and give the extract an air of being written in Awadhi which also uses this future with *k*.

¹ The word *ghairas*, the oblique *ghair* of *ghai*, here, it need here to signify a collection—'all of us.'

[No. 27.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BASICAL PHRASES.

(SHOWING TRACE OF DIFFERENT DIALECTS.)

Ek sōrai-kā dē bāp rabi. Aur chōtā bāp bāp-
One man-of has son were. And the-younger son the-father-to
 kahi, 'dahi, chōtā-bāp-mē jawa mē bhūhū bāp bāp dā'
'said, 'father, things-in which my share may-be drinking give-me'
 Tā wah āpa jūhū-kā dāh jai-kā bāp dāh. Thēt dā
Then he his-own land/field hōh parson-to drinking gave. A-then days
 bhāh-kā ki chōtā chōtāh sub jai-jai-kā is-ko
night-have-become (passed) that the-younger we all collecting taking
 dā dā-mē dā-gā; aur kī-kī pījī gūp-mē up-dāh.
for country-into went-camp; and all-own property debarber-in squandered,
 Aur jōh sub up-j-dāh tōh wah dāh bāp bhāh dāh
And when all squandering/finished then that country-in very great found
 pāh. Tā wah-kā jūhū bhāh. Tā wah dā-kā kī jai
full. Then him-to went become. Then that country-of one person
 thāh gāh. Wāh tōh āpa bhāh-mē sūh dāh-kā kō-dāh.
near he-own. He then his-own field-in sūh to-land employed-him.
 Aur bhāh-mē āpa pī bhāh-kā rāh rāh jai-āh
And bhāh-mē his-own sūh to-land agreed he-own which sūh
 bhāh-kā. Aur ch-kā kī mīh dāh. Aur jōh ā-kā jī
nothing-were. And him-to anybody not gave. And when his mind
 thāh bhāh, tōh bhāh, 'hāh dāh-kā sūh bhāh bhāh
settled became, then he-said, 'my father-of sūh how-much will-be
 jai-kā rāh bhāh-jai mīh-āh aur bhāh-kā; aur mī bhāh
when-is bread full-fully is-give and sūh-remain; and I from-hunger
 mīh-kā. āpa dāh-kā jai bhāh-jai aur bhāh kī, "dāh,
spring-on. My-own father-of near I-will-say-up and I-will-say that, 'father,
 mīh-kā tōh bhāh bhāh-jai-kā sūh aur tōh mīh bhāh. Aur
very great found dāh-of near and then near become. And
 mī tō bhāh bhāh-kā bhāh mīh bhāh. āh mīh-kā mī
I say am to-be-called sūhly and am. Thy-own sūhly-of sūh
 mīh-kā mīh-kā."
 mīh-kā bhāh."

[No. 28.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Bachhi (TERRAI BROKEN) DIALECT.

(DISTRICT BANGA.)

बौनेर महुई-के कुछ गद्यान रहे । तब अपने पाव तन कहिस कि
 करे मोरे पाव तें हमरे पीसन-का मास टास हमें बाँटि दे । तब महे-ने चापन
 सब लेवा मुँजिवा हानी गद्यान-का बाँटि दिविस । कुछ दिन बीती छोटे
 गद्याने चापन सब मास टास गया कहिस । बी जे-जे बड़ी दूरी बिदेसे
 निजहरि गया । हुन चापन सब दसवा बैसा मुँजई-माँ पठाव जाविस । तबे सब
 लेवा मुँजिवा पाव के तब लई देसवा-माँ बड़ा भारी कास बड़ा । तब लही
 रोख २-जे खरिब खराना-के दिवाल होमि पाव । तब वो बरि देसवा-के एक
 रबीस माजानन-के लगे गया । बी काव बरि-तें बँट भलाई कहिसि । वही
 वही चापने पछातन-माँ सुवरन-के खराबे-के बरे पछमाइस । वो वही भूमी
 काव निबाइ करी जियो सूख जाय-रहे । ये बौनेर महुई-ने वही वही न
 काँव दिविस । तब वही होम भा तब अपने मन-माँ कहिसि कि दिव-के मोरे
 काव-के बहुत से बौकरिजन-का हुलना बिबल-के कि लई चली तबन घाट
 भर जाती-हैं बी कुछ बचाव ल्यात-रहे । पाव पाव रे में भूखन भरत-गई ।
 अब दिन-ने अपने आप-के लगे लेही बीर बरि-के बरिही कि वो मोरे कावा
 में बरावन-के लखटे बी मोरे सींचे बपराव बिछू । बी में बरि बाँधत
 नहीं चाखू कि त्वाव गद्यान बावों । मोरी अपने बीर मजूरन की तरफ
 राखि ल्याव । बरि-के पावे वो पछा बी अपने बपवा-के लगे जावा । ये
 अब वो अपने दसवा के लगे न पहुँचा रहे कि बरि-के बाँवें दूरी-ने दोखिस
 बी मारे म्हा-के दोरा बी बिटीवा-के गरे-माँ छिपट वा । बीर वही
 खूबिस । गद्याने कहिसि कि वो बीर कावा में बरावन-के लखटे बी तीरी
 बौबिन-के सींचे बपराव बिछू बी बरि पावक बरि चाखू कि त्वाव बेटवा
 खराई । ये वपने अपने बौकरिजन-का हुलना दिविसि कि सब-ने बीक
 बरिना पाव वही बरिवासे बी बरि-की बँडरी-में सुदरी बरिवासे बी
 मोरेन-माँ वनहीं बरिवासे । बी मोरेन जाँव बी सुरी करे दस । जेने-

कि वो त्मार मर्यादा फिर-से बिगा-ने को हिराय गार-ने तीन पुनि के बिगा-ने । भी तब जाये बिटवा खुसी करे जाय ॥

बहि पुन बहि-कर बड़बौना मर्यादा खाल-नी रहे । जब बह पुनि घर-के खने जाया तब बहि-के खानेन-सां नाचें गावें-के जायज करी । बरी नौक-रन-ने याक-खा बुवाइस भी पूछेसि कि बहि-कर का कारण है । नौकर बें कहें कि त्मार कुटबौना सेवा जाय-ने । भी तोरे बपरे हाकि-के अच्छी तकरन खोटि बावें-के कारण सब-का न्यून किछिहि है । बड़बौना सेवा बरी बाल-पर विमर्याद छटा भी करवा-के भीतरै नहीं जान-रहे । तब बहि-कर बपरा बहिरे जाया भी बहूत मनाइस भी कुसलाइस । भी बड़बौना बिटवे कहेंसि कि देखि से इतने दिनन में तोरि टपक बिछूँ भी तोरे दुकुम-के बाहरि कभी नहीं होखूँ तें मोरी कहीं इतनिभो मदत नहीं दिहे कि मैं अपने साधिन-के सँघे खुसी करखूँ । ते जैसे ना त्मार कुटबौना बिटवा जाया बिहीं त्मार सब बाल टपक मुँह-के-सां जाय छारिस तें खूत बिने । बपरे कहो भी मोरे बिटवा में सब दिन मोरे साथ रहा जाय भी सब बीन मार ते मानौ त्मारै जाय । बड़े उचित रहे कि हम न्यून करन भी कुछ ज्ञान जाये कि वो त्मार भाई जाय । मरि-के बिदा-ने । हिराय गार-ने तीन पुनि के बिगा-ने ॥

[No. 28.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGMUL (TIBETAL TRUCKS) BAZAR.

(DISTRICT BAZAR.)

TRANSLITERATION AND TRANSLATION.

Kānēś mēpī-kē dēl gūyāl mēl. Un apnē bāp-tē bān
A-certain man-of two sons were. They their-own father-to sold
 hī, 'mē mēś bāp, kēl hām-ē kham-kē mēl-pīl hām? hī
 that, 'O my father, then we where-of property we-to selling
 dē.' Tē mēpī-ē āpā mē bāpī-pūyē cīnēś gūyāl-kē
 that, Then the-man-by his-own all substance sold
 kē dē. Kuchē dē mē cīnēś gūyāl āpā mē
 selling was-given-by him. Some days having-passed the-son-as he-own all
 mēl-pīl jām-kē. An kē-kēl hām. dēl kēl
 property collected. And taking-it very distant foreign-country-to
 mēl-gūy. Hām āpā mē mēpī-pīl pīl gūy-kē mēl-gūy.
 went-away. There his-own all money pīl dēhāy-ē āpā.
 Then all substance was-brought-up, then that country-to very heavy
 kēl pīl. Tē mē mēpī-pīl kharīd-kharīd-kē dēl kēl
 family fell. Then his every-day-of expenditure-of trouble is-by
 āpā. Tē wē wēl dēwē-kē kē mēl mēl-gūy-kē hām gūy āpā
 began. Then he that country-of one self-to back-of near went and
 pīl wēl-kē mēl-kēl kēl. Wēl wēl āpā kharīd-kē
 going him-to getting did. From-by is his-own father-to
 mēl-kē dēwē-kē-kē pīl-kē. Wē wēl kēl kharīd kēl
 sales feeding-for was-given-by him. He almost-very much selling support
 kēl-kē pīl mēl kēl-kēl; pīl kēl-kēl-kē wēl
 would-have-done which the-wife used-to-eat; but any-man-by to him
 mēl mēl-kē. Tē wēl hām hī tē apnē mēl-kē
 that-too not to-eat-was-given-by him. When to him came became then his-own mind-to
 kēl . hī, 'dēl-kē, mēl bāp-kē kharīd-kē mēl-kēl hām
 I-said that, 'no, my father-of money, several-to so-much
 mēl-kē hī āpā mēl-kēl-kē pīl-kē kēl-kēl āpā kēl
 to-give that they was-given-money jelly-fall eat and was
 kharīd-kēl-kē, Hām, bāp-kē, mēl kēl-kē mēl-kēl. Ab
 they-own. And, father-O, I from-hunger dying-am. Now

kin-to ap'otō bip'ka hagi jukhō sar waki-to kishihō ki,
from-from my-mom father-of near I-will-go and kin-to I-will-see that,
 "O mata hiki, ma! Nariyan-to upō sar tōtō ushige ap'otō kibyō,
 "O my father, I God-of opposite and then before me did,
 an ma! yahi hagi mahi shiyō ki tōtō gadai bip'k. Maki
 and I this-for fit not am that thy son I-may-be-called. Me
 ap'otō sar mas'ira-ki tōtō shiki-yō." Yahi-ka pōkōtō wō upō
 thy-mom other laborer-of like keep." This-of after he arose
 an ap'otō hap'otō-kō hagi iwa. Bai ato wō ap'otō hap'otō-kō hagi
 and kin-mom father-of near came. Bai yet he kin-mom father-of near
 an pōkōtō-rahai ki waki-to bip'k dōtō-ai shiki sar
 not had-returned that his father did-not-from me and
 mōtō-mōtō-kō dōtō an bip'otō-kō gōtō-mō shiki-gō, sar waki
 through-there-of he-came and the-mom-of work-stone opposite-toward, and kin
 shikō. Gadai shiki hiki ki, "O mata hiki, ma! Nariyan-to upō
 be-blessed. The-mom said that, "O my father, I God-of opposite
 an tōtō shiki-kō ushige ap'otō kibyō an yahi hagi mahi shiyō
 and thy eye-of before me did and thereby worthy not am
 ki tōtō hap'otō kishihō." Bai hap'otō ap'otō mas'ira-kō
 that thy son I-may-be-called." Bai thy-father kin-mom around-to
 kōtō shiki ki, "ata-to shi upō hagi yahi pōkōtō; an
 orders gave that, 'all-these good messenger bringing this-mom put-on; and
 yahi-ki kōtō-mō mas'ira pōkōtō an gōtō-mō pōtō pōkōtō. An
 this-one-of paper-on a-ring put and feet-on shoes put. And
 mahi shiyō an kōtō kōtō shiyō; kōtō-ki ki yō mōtō gadai
 me not and merry make let; because that this my son
 pōkōtō shiyō-ai; yō shiyō-gō-rahai, tōtō pōtō-kō mōtō-ai,
 again has-come-to-me; this had-been-let, he again has-been-found.
 An ai bip'otō bip'otō kōtō kōtō hagi.
 And they father son messenger to-make began.

Yahi jōtō waki-kō hap'otō gadai kib'otō-mō rahai. Jōtō waki
 This time his other son fold-to was. When he
 pōtō shikō-kō hagi iwa, tōtō waki-kō kōtō-mō shiki-gōtō
 again house-of near came, then his around-to dancing singing-of
 iwa! pōtō. Waki mas'ira-to yō-kō kōtō an pōkōtō ki, "yahi-ka
 sound fell. He around-from me called and asked that, 'this-of
 ki kōtō mahi?" Nōtōtō waki kōtō ki, "tōtō shiki-kōtō
 what name is?" The-around to-him said that, "thy younger
 brother came; and thy father his in-a-good-way having-returned-of

kōwa sub-ko nyū kōshi-hai. Bō'kōshi kōshi yaki hito-ga ōshō
became old-of food made-his. The-older brother this salt-on being-carry
 ōshō wa ghar-ōshi kōshi mō jō-mō. Tō waki-har hayō
was and house-of inside not going-was. Then his father
 bakōshi and an bakōshi mōshi an phōshi. An hayōshi kōshi
outside came and much appeared-his and covered. And the-older one
 kōshi ki, 'dōshi-ō, itōshi dōshi mō tōshi tōshi kōshi an tōshi
said that, 'see, many days I thy service did and thy
 kōshi-ō kōshi kōshi mō kōshi, tōshi mōshi kōshi itōshi
going-of out over not said-in-became, then to-me over as-much
 mōshi mōshi dōshi ki mōshi nyōshi ōshi-ōshi dōshi kōshi
help not parent that I my-one companions-of in-company married
 kōshi. Tōshi jōshi yōshi tōshi kōshi kōshi kōshi jōshi tōshi
might-have-made. But as this thy younger one came into thy
 mōshi mōshi gōshi-mōshi ōshi-jōshi, tōshi nyōshi kōshi. Bō'kōshi kōshi,
all properly children-in-became, then food modest.' The-father said,
 'O mōshi kōshi, tōshi mōshi dōshi mōshi ōshi mōshi; an mōshi jōshi mōshi
 'O my son, thou all days me with loved; and all what mine
 ki mōshi tōshi ōshi. Tōshi mōshi tōshi ki mōshi nyōshi kōshi
is as-better than is. This younger one that we food may-earn
 an kōshi kōshi kōshi ki yōshi tōshi ōshi; mōshi-kōshi
and pleased may-become because that this thy brother came; having-become-found.
 jōshi-hai; kōshi-gōshi-kōshi, kōshi parōshi mōshi-hai.
has-become-older; has-become-found, is again has-become-found.'

The district of Patachpur is situated on the north bank of the river Jamna, and the Tichari spoken there closely resembles that of Banda. The only difference of importance is that the Agent case with *ai* is not used before the past tenses of transitive verbs. We still meet the *h*-future. As an example of the peculiarity of spelling already alluded to, we may quote from the second sentence of the specimen the word *hatpaul* for *hatul*, he said. It is not necessary to give a complete specimen of this dialect. A short portion of the Parable of the Prodigal Son will be sufficient. Note the oblique form *par-dipaul*.

[No. 29.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BANARSI (BENARSI) SPEAKING DIALECT.

(UNIVERSITY PATTERNS.)

बाबू सबके-के कुछ बेटेवा रहें। उनमें जगूरा बेटेवा अपने बाप-से कहलिन तीन सार होमा तीन तीन बहिन बाबू। चौ गोरे दिनन-में जगूरा बेटेवा आपन सव जमा बहुरिवाय-के दूरी परछामे कहा करा चौ हौ आपन सव जमा कुचाल-में बहाय दिहिन। चौ जवै सव बुद्धि या बहि बाबू-में बड़ा दूर-दिन परा चौ वर वसो खयाल होत कहा। तबे वा बाबू-के बाबू भागमान के छौ रहै जान। तब वर अपने खालन-में सार तबके पठरस चौ वर बाबल-रहै नि उन बोखलन-ते चौ सार आप-ते आपन पैठ भरै। वही न बोल खाल-रहै। तब बेति-के कहिन कि मोरे बाप-के छौ बोजुरन-का बहुत रोटी के चौ में भूखन भरल रहै। अब में अपने बाप-के छौ देही चौ बहि ते केही कि दादा में द्यू-का चौ त्वार करवाय बिछौ अब में बहि आवक नही कहिन कि त्वार करिजा होत। अब और मंझूर के तब म-रू-का रामू ॥

[No. 29.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

Bharatī (THERĪL BROOKS) DELHI.

(DIPKIN PATTAYAK.)

TRANSLITERATION AND TRANSLATION.

Tāh māgā-kā dāi bē'wā rāhā. Un-mā labh'wā bē'wā ap'wā
One man-of two sons were. Then-in the-younger son his-own
 bāp-kā bhā'wā, 'jān mār kīā kēp tām kīā āptā.' An
father-to son, 'which my share may-be that dividing give.' And
 thēr dīnā-mā labh'wā bē'wā ap'wā sū jānā bāpāp'ty-kī
a-for days-in the-younger son his-own all property having-collected
 āhā par-dīnā chān-gāwā, an hā' ap'wā sū jānā
a-for foreign-country-to went-away, and there his-own all property
 kī-chān-mā bhā'p'tīnā. An jādā sū chāngī wādī dīn-mā hāt
all-collect-in went. And when all was-gone that country-in great
 dard-in pāh. An wāh jānānā kīā'gī hāi-chāh. Tāhā wā dīn-kā
founder fell. And he totally indigent began-to-be. Then that country-of
 yāh bhā'g'wā-kā hā' rāhā hā. Tāh wāh ap'wā bhā'p'tān-mā
one rich-man-of near is-became he-began. Then he his-own father-in
 wāh kīā' pāhā. An wāh chāhāt-rāhā kī an bā'k'wā-kā
mine is-match went(-him). And he desiring-was that there land-with
 jō wāh khat-kā' āpā pēt khānī. Wāhān an
which the-estate acquiring-was his-own billy he-may-fil. That-own son
 kīā dīn-rāhā. Tāh chāh-kīā kīān kī. 'mārā bāp-kā hā'
any-body want-begins. Then remembering he-would that, 'my father-of' near
 mājānā-kā bahāt rāp hāi an mā' bhā'k'hān mārā-kā. Ab
field-labourers-to much bread is and I from-lunger dying-am. Now
 mā' ap'wā bāp-kā hā' jādā an wāh'tā kō'kō' kī, "dādā,
I my-own father-of' near will-go and him-to I-will-see that, 'father,
 mā' Bhā'g-kā an wāh ap'rāhā kīā'gī. Ab mā' yāh lāp'k mā'
I God-of' and thy sin did. Now I thereby worldly not
 mā' kī wāh bhā'k hā'. Jān nār mājā' hā' an mā'h-kī
am that thy son I-may-be. As other labourers are as me-like
 rāhā."

āp.
 āp.

West of Banda, and also on the south side of the river Jamma, lies the district of Hamirpur. Here, as might be expected, the Tirkhri is more mixed with Bandelli than in the two districts from which specimens have just been given. Thus we not only have Baghelli verbal past tenses, with the case of the Agent with *ad* preceding as the subject, but we also have in such cases instances of the true past tenses of the Bandelli verb. In fact in Hamirpur the verb seems to take the Baghelli or the Bandelli form at the caprice of the speaker. An instance of the Baghelli form in the following specimen is *chah'-tahi'-ad dahi*, the younger said, in the second sentence. On the other hand, we have Bandelli forms like *ma'-ad hāi dā*, he divided; *chah'-ad*, he went; and *jā'-ad pafāh*, who sent.

A few sentences of the Fable of the Prodigal Son will be sufficient as a specimen.

[No. 30.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Bandelli (Tirmidī maḥasī) District.

(Dialect of Hamirpur.)

उई मनई के दुइ बाधा रहै। उई-माँ-से बूढा-से दादा-से कहिस कि
 बापू धन-माँ-सी ओ मोर पीरु सी सुँर का रहे द्या। वह-ने बह-का आपन धन
 बाँट दीन। बहुत दिन न के-रहै कि लहुरवा बाबा बहुत कुछ मोर-के परदेस
 चलो-या। हरा सुनपन-माँ दिन जोर दोन्दिन आपन धन लप्या दोन्दिन।
 जब जब कुछ लप-या तब उई दिस-माँ लप-ा चलाय परी। तब का रचनाय
 दुइ या। ना का-के उई दिस-से लहुरवा-माँ-से एक-के भरी रहै जगा जिन-ने
 पौ धपने जिलवन-माँ सुवर चरावै-का पठयो। मोर उन बीस-माँ जिहै
 सुवर जात रहै आपन पैठ भरे बाचिस। मोर जोक नहीं बह-का कुछ देत-बाद।

[No. 30.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHUL (TERRAI HINDI) DIALECT.

(DUTCH HANDBOOK.)

TRANSLITERATION AND TRANSLATION.

UN manā-hē dē MĀ vohā. UN-āi-tē dhōpki-āi dāi-āi
 That man-of two sons were. Then-in-from the-son-in-by the-father-to
 kabhē ki 'bāp, dhān-āi-āi jē nē lā ā nīl-hē
 and that 'father, the-property-in-from which mine may-be that made
 dāi-dāi. Wāh-āi wāh-tā āpā dhān dāi dāi. Bāhē dāi
 give-away. How-by him-to his-own fortune dāiing man-give. Many days
 āi gāi-vohā ki bāhē-wā hē bāhē kabhē jē-āi gāi-āi
 and give-had that the-son-in many things collecting a-foreign-land-to
 dhāi-gā. Hāi bāhē-gāi-āi dāi dhāi-dāi, āpā dhān
 man-āi. There dāi-āi-in days he-made, his-own wāhē
 wāp-dāi. Jāh wā kabhē wā-gā tēh āi dāi-āi hāh
 he-answered. Of-him all things spend-were then that country-in a-great
 wāh pāh. Tāh wā kaghāi hāi-gā. Wā jā-hā āi dāi-hā
 famous felt. Then he poor became. He going that country-of
 dhāi-gāi-āi dāi-hā ghāi wāh hāh, jā-āi wāh āpā
 dāi-hāi-in-from out-of home-at to-live began, when-by he his-own
 kōh-mā-āi āpā dhāi-wāi-āi pāhā; āi wā āi dhāi-āi jāhāi
 field-in mine to-fied man-āi; and he those lands-wāi which
 āpā kōh-wāi āpā pāi hāh dāi, āi kōh wāh wāh-āi
 āpā wāi-āi-āi hāi-āi hāi hāi-āi wāh, and anyone not has
 kabhē dāi-āi,
 anything need-to-give.

THE BANDA DIALECTS AND HAMIRPUR BANĀPHARĪ.

According to the Imperial Gazetteer of India the Districts of Banda and Hamirpur form part of the tract of country entitled Bundelkhand, and the various forms of speech spoken in these two districts have hitherto been universally considered to be forms of the language known as Bundelkhandī or Bundlī. As such also they have been reported by the local authorities for this Survey, and described in the *District Gazetteer*.² An examination, however, of the specimens received from Banda shows that every dialect spoken in the district is, like the local Tikhāī, really a form of Bughāī with an admixture of Bundlī forms of expression. This area applies to the dialect spoken in the southwest of the district near Kalisjar, which is locally known as, *lāl kaurī*, Bundlīkhandī. A similar state of affairs exists with regard to the form of the Banāpharī dialect spoken in the southwest of the district of Hamirpur.

The first specimen which I give is a version of the Parable of the Prodigal Son into the so-called Bundlī dialect spoken near Kalisjar by 846,960 people. A glance at it will show that it is Eastern Hindi and not Bundlī. Words like *kakā*, *deiv*, *kāhā* and many others do not belong to the latter. They are pure Eastern Hindi. Moreover, the dialect is more distinctly Bughāī than even Tikhāī. Not only is there the *h*-feature but there is also the typical Bughāī verbal suffix *ai*, as in *mar-gai-ai*, he had died, and *chāl-gai-ai*, he was coming. Here the suffix has distinctly the form of the Hindi *āī*, a circumstance which we have also noticed as being sometimes the fact in Bughāī, and showing us the connection between it and the Bundlī *āī*, plural *āī*, which is always used in this sense.

As in Tikhāī, there are several Bundlī forms scattered through the specimen. Such are *ai-ai pap'rai*, he sent; *ajhā*, he was; *hai-ai-ai māti-ai dāid*, the son said to him; *āip-ai ai-ai hī-ai*, the father has made a feast; *āī*, he came. It will be observed that when the Agent case with *ai* is used, the Eastern Hindi past tense *ai* is *ai*, as a rule, not used.

² A list of words and of a few of the grammatical forms of the so-called Bundlī of Banda will be found on p. 224 of the *District Gazetteer*.

[No. 31.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Bhojpuri (so-called BHOJPU) DIALECT.

(EASTERN HINDIA.)

एक मझुई-के हुन बरका रहै । छोट बरका चाहे बाप-से कहिस
 कि बाप में मोरे बीछा-का नाम सुनी दे दे । तब न चापन मान उन हुनहुन
 बरकन-का बौट दिहिस । बहुत दिन माँ छोट बरका चापन बहुत धन पूँजी
 इकट्ठा कौलिस ची बहुत दूरी दुबरे मुलुक-माँ चली-का ची जाँ चापन बहुत
 धन पैस सुनी-माँ ललुलुस । ची अब बा चापन बहुत धन कहिस कर कारिस
 लव या देस-माँ बड़ा बकास परा ची या मोरे नाम । ची बा-देस-के एक
 रसोस-के नाम नाम-के ठिका । मोर-ने बर-का बिलन-माँ सुचरी चराई-का
 पठ्या । जिनै सुचर बरत-रहै कम-दिन-से या चापन-रहै कि उन-के बिलका
 से माँ चापन बैठ भर पैसो-चरौ । पै बीस मझुई चरी कुछ न बात-रहे ।
 चीर जने बर-का चापन सुनता चाहे तबै कहिस कि मोरे बाप-के बिलसो
 चापन अब ई बीन बाट भर खात-रहै अर में भुजिल मरत-रौ । में जपने
 बाप-के पाव लेरौ अर बर-से कहियौ कि बाप में परमेशुर-जी बे-मरजी-के
 क्रिदे-रौ अर अब में तोरे माझू रहै लाइक निबाहुँ कि त्बार बरका कहाई ।
 मुँह-का चापन नककर कर-से । या लहो अब जपने पाव-के झाँ-का अब दिहिस ।
 अब बा जपने बर-के मोरी दूर पहुँचा तब बर-का पाव मिला अर दवा कर-
 के दौर-के बर-का जपने गरे-माँ जमाव लिहिस ची बर-का पुनकारिस । तब
 बर-काने जप-से कहा कि बाप में परमेशुर-के बे-मरजी पाव कौन-रहै चीर
 तोरे माझू अब में या तब-का निबाहुँ कि त्बार बरका कहाई । पै बर-
 के बाप-ने जपने बीबर-से कहा कि बीस बीस कोढ़ना ले पाव ची बर-का
 बरिगब चीर बेर-के जप-माँ सुंदरी बरिगब दे चीर बेर-के पाव-माँ लूला
 बरिगब-दे । अवा खई ची चीर सुती मनई जाने-से कि त्बार बरका मर-
 गा-ले ची छोड़-बा-ले बीन अब फिर मिला-ने ची फिर लो पठा-ने । तब
 अब जपे सुनी करै काम ।

चरी बीच-माँ बर-का बड़ा बरका बिलन-से बला चापन-ले । मोर-ने
 माँ बलाई के जमाव सुनी ची एक बीबर-का पुनाव-के पूँहिस कि या

बुद्ध रहते-थे। मौजूर कहा कि तबार भाई चाचा-के पीर तोरे बाप-के निठला कोन-के काहे कि वा चपड़ी तरन-से बाव बा-दे। बड़ा सरका वा कुन-के रिहान कि में बरे न जेहों। तब बड़-का बाप घर-से निकर चाचा भी बड़-के सुहा-मत किहिस। तब वा चपने बाप-के कखन दोन्विस कि देख में बरिस दिन-से तोर सेवा करत-रहों पी तोर अन्न मानत रहों। इतन्वी घर में सुब-का एक छिरो-का बच्चातक न दिई कि में बड़-का जे-जे चपने सखिन-के साथ कुमी मजोली। दे जवे-से वा तोर सरका पाचो जेहि-मे तोरे बहुत माल-का प्यारियन-से प्यार बाँविस में बहि-के खातिर निठला कोन्हे हा। तब बाप-मे बहि-से कहा कि भेटा में तौ मोरे साथ घर-दम रहत-वा। जो कुछ मोरे पास है सब तोर बाव। हम-का वा चचित रहै कि हम सब जने कुमी मजानन पी चपन्द करन काहे कि तोर भाई सर-का-से तीन ओ बड़ा पीर पोव-बा-ते तीन बिच-गा।

[No. 31.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGELKI (or-called BUNDEL) DIALECT.

(DIVERSITY RAYAL.)

TRANSLITERATION AND TRANSLATION.

Ek manai-kā hai is'ha baḥā. Chavai ha'ka apas bapai
 One man-of two one was there. The-younger son his-own father-to
 kaha ki, 'bāp, tū mātē hīn-kā mil mohī dī-dē.' Tā
 said that, 'father, thou my share-of property me-to give-away.' Then
 va apai milī un dā'ha ha'ka-hā kī. Bāp. Bāp
 he his-own property there. both son-to dividing part. Many
 din-mē chakrī ha'ka apai baḥā thā pāji baḥai-kākh
 days-in the-younger son his-own much property numerous put-together
 un baḥat dāt dātē vāḥ-mē chakrī-gi, un ha'kī apai
 and very distant foreign land-into went-away, and there his-own
 baḥā thā phai-apai-mē apai. An jāi vā apai baḥat
 much fortune detainery-in wanted. And when he his-own much
 thā chakrī-ha'ka-hā, tū vā dī-mē bāp kī par,
 fortune spent, then that country-in a-great famine fell,
 va vā mēgi. Bāp. An vā dī-kā, ek rāḥ-kā pā
 and he to-hey began. And that country-of one gentleman-of near
 jāi-kā. Bāp. Oḥ-ō vā-kā hīn-mē mātē chakrī-kā pā'vī.
 going hostaged. Him-by him fields-in wife feeding-for it-was-to.
 "Bāp star chakrī-māḥ, mā'ha-ō vā chakrī-māḥ ki, 'mā-kā
 A-much wife were-praying, then-from he desired that, 'their
 chakrī-ō mā-kā apai pāi hā-kā-kāḥ,' pāi kō. mā'vī
 hā-kā-kā. I-to myself stomach may-beg-filling,' but my own
 māḥ ha'ka un dī-kā. Aur jāi vā-kā apai vā'vī. Bāp
 to-him say-thing not need-to-give. And when he-to his recollection came
 māḥ kaha ki, 'mātē bāp-kā hī'apāi chakrī un ha'
 then he-said that, 'my father-of how-many servants such are
 jāi pāi-kā hā-kā, āh māḥ hā-kā mā'vī. Mātē
 who helpful eat, and I from-hunger am-dying. I
 apas bap-kā pā jāi vā vā-kā hā-kā ki, "bāp, māḥ
 my-own father-of now will-go and him-to I-will-say that, "father, I
 Pā'vī-kā ki mā'p-kā hā-kā vā āh māḥ kō mā'vī
 Did-of disobedience have-done and now I then before
 १

mānt-rahī; it'ayna-par tūf mīh-kā rē chīhēt-kā kachōhā
have-been-sleeping; this-mind-to-own then me-to one also-gone-of young-one
 tak na dikhē kī mēf wāh-kā Mī-kīl ap'at aīhīn-kā aīh
was not present that I that taking my-own companions-of with
 khat māntayēl; pal jīnī-eē yā tē larkā āē jīhī-eē
refusing might-have-estimated; but answer this thy me come when-by
 tēt bakhē mīl-kā paturīyan-eē khavīy-līhīn, tūf wāh-kā kīhīn
thy much fortune kachōh-by now-gone-to-be-eaten, then kachōf' mēhīn
 gītā kīhīn-kā. Tak kīp-eē wāh-eē kachē kī, 'bakhē, tūf, tūf,
first last-made, First the/father-by him-to guarantee that, 'now, then, yes/ye,
 most with last-dan wāh-kā; jē-kachē wāh pā hāi sūh for
 me with now-moment khat; wāh-eē me-of' sūh to all these
 ē. Hān-kā yā wāhī rakhē kī hān sūh jūhē kīhīn māntayēn
 to. E-e-to this paper was that we all persons refusing may-wade
 we usual kachē, kīhīn kī tē bātī mān-gī-tāi, hān
 and happiness may-do, because that thy brother stand-you-was, he
 'jē wāh; sūh kīhīn-gī-tāi, tūf mīl-gīh.
else arose; and last-gone-was, he found-went'

EASTERN HINDI.

BAGHAI (so-called BAYNAIL) DIALECT.

(DISTRICT BANDA.)

SPECIMEN II.

Jih me dia bhayē mār bhāi Bata-Gāpāh wa ghar-ki mīharīyā
Right now days become my brother Bata-Gāpāh and house-of women.
 Pāg unay chah-ga. rahā. Māi ghar-ko chāh rahā.
Attracted to-latter gone-away had. I house-to along was.
 Parā Bālāhā dīk dāpāh-ki māi chāh lā
The-day before-yesterday W'atending-of day noon-at I gone to-take
 hā chah-garī-rahā. Dandī-ko.^{*} Kāi bhāy ap'at mīh-ko
had had-gone. In-the-stomach Kāi bhāy my-own brother-in-law
 jākā utar āh ya me hān-ki hāi hāthar-garī-rahā. Thāp-ko-ko
where eye sight or other part-of may-be I had-remained-to-st. In-a-short-time
 jō māi chāh k-ko ghar ān tu bhāi dandī-ko nā rahā.
when I gone taking house-to come then the-day stomach-in not was
 Kāi Bāhān māt bhān-ko mīh-ko chah-garī-rahā. Māi bhāi
Kāi Bāhān my house-of inside-from was-coming-out I small
 chāh-ki mīh-ki-ki tu Kāi bhāy-gā. Māi
gone-of began-to-throw-down-before-the-cattle then Kāi running. I
 bhāh-ki ki "Kāi māt bhān-ko mīh-ko bhāy-jāh-ko"
raised-a-cry that 'Kāi my house-of inside-from coming-out is-running-away.'
 Mā'ko Chānār wa Bāhā. Kāyāth ghar-ko mīh-ko Kāi-ko
Mā'ko shoe-maker and Bāhā mīh-ko house-from coming-out Kāi
 dīk-ko. Aur bhāi bhāi jākā-hay-garī. Jō māi bhāi ghar-ki
have-was. And many was assembled. When I inside house-of
 gāh dīk-ki ap'at-ko dā rapāh aur āh hāi, jūn
most I-own to-the-earthen-pot was rapāh and ap'at came, which
 thāp-ko, nā mīh. Tō jūn ki Kāi rapāh chāy-ko-garī.
I-had-had, not is/formed. Then I-own that Kāi rapāh made-was.
 Jih māi hā garī-rah tō dandī-ki mīh bhāy-garī-rah.
When I able-to had-gone then door-of chāh had-applied.
 Bhāi bhāi-ko Kāi bhāi ghar-ko ghar wa rapāh chāy-ko-hāi.
The-glass opening Kāi made house-of covered and rapāh has-stroke.

* By 'dandī' is not meant, as is generally supposed, the front of the house. In the phonology of the village people 'dandī' is that room of the house which is close to the door entrance. Hence all the 'māt' or 'mātāl' of the house 'dandī'.

Kā	Ājā-ājā	mā	bhā	Prāg-ā	ārah	Tā	ā
Yesterday	on-the-morning	my	brother	Āhā-āhā-from	came.	Then	to-day
rapā-kā	ārah-āh.	Mā	dhāt	rapāh	dhāt-āh	Kāi-par	
request-for	I-have-come	M	petition	request	to-stand	Kāi-on (apron)	
at. Tāh-kāh	dhāt-āh.	Jā		Hāhāt	and ; mā	begin	
to. Jāgārah	I-want.	What	I-have-wanted-to-write	I-learned ; my	departure	hai.	
						hai.	

GAHORA.

Occupying the tract along the south bank of the River Jauna, the dialect spoken in the eastern portion of the district of Benda, as far as the River Bagia, is called Gahora. It closely resembles Tihari except that the vocabulary (e.g. words like *ghira*, *waith*) has a greater flavour of Bundeli. A few sentences of the version of the Parable of the Prodigal Son will be a sufficient specimen. Note the instrumental *dhāt*, by hunger. The dialect is reported to be spoken by 142,450 people. Sub-dialects of it are called Pūkh and Anar Pūth, spoken in the south-east and south centre of the district, respectively.

[No. 32.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHUL (GANGA TRIBUTES) DIALECT.

(COMPARED BANGAL.)

चौकी मकई-से दूध करिका रहै। उई करिका अपने बाप-से कतिन बि धरे बाप तैं हमरे बीसा के लालन पन-का बोट दे। तबे बाप बापन लालन दोनहुन करिकन का बोट दिहिस। चौ बीरे दिनन-सां चुलसलना बेटीना सब धारा बोटुर से बिहिस चौ बहुत दूरी परबान-का बिजुरि का चौ दुधां बापन सब रसिया कुकरन-सां करिक-से लाइस। चौ सब बपिका बनि-का करिक सोइ का चौ का मुसुक-सां बहुत बड़ा दुर-दिन बड़ा चौ बनि-का रोओना-के करिक-से तंगई पीरिं लाग। तबे का मुसुक-के एक रजमा-के लाइ-से मिला बीन बनि-का अपने लालन-सां मुचरिन चरावे-का बटवार दिहिस। सब बर करिका वू लूसो-का बाप-से दिन बाटें लाग बेहि-का मुचरी लाती-हे। बै कोक मकई परी न दोन। जबे बनि-कर अधिक डिमानि से तबे का अपने मन-सा कहें लाग कि याची ली बोरे बाप-के बहुमेरे भीकरिन-का बला निजल-के कि उई बीसी तरन बात है चौ कुछ बचाव लाय-हे। हाव में मूखेन मरत-ही। सब बनि-से अपने बाप-के जमे जइसी चौ बनि-से कहवों कि धरे बाप से दूध-के बिनाक चौ तीरे जाने अपना बिछीं चौ है का लइक लइघाई कि लार बेटना बाकी। सोरि-का अपने चर मजूरन-को बाई राखि से ।

[No. 33.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGELI (Baghel BARKER) DIALECT.

(DUMAIY BARKER.)

TRANSLITERATION AND TRANSLATION.

KARAN man-^{pl}ke dei bañhē nahē. Uī bañhē aṛṇē bāp-^{pl}
A-certain man-of two sons were. These sons their-own father-to
 katinē ki, 'ari bap, tēi karvē kīñhē jēñi karv-^{pl}ē kē
said that, 'O father, thou our share-of property as-to dividing
 de.' Tabai bāp āpan jēñi dōṛṭhā bañhē-^{pl}ē kē dikh-
gave.' Then the-father his-own property both sons-to dividing gave.
 An āpan āpan-^{pl}ē chur-^{pl}kañhē bañhē-^{pl}ē ān ān ān-^{pl}ē kē dikh-
And often daps-in the-possenger son all property collected,
 an bañhē ān-^{pl}ē pā-^{pl}chē-^{pl}ē kē nikar-^{pl}gē. An bañhē āpan ān-
and every dānt foreign-country-to went-away. And there his-own all
 rapṭi-^{pl}ē kar-^{pl}kañhē-^{pl}ē kīñhē-^{pl}ē dikh-^{pl}ē. An ān rapṭi-^{pl}ē vāñh-^{pl}ē
rapen and-collect-in ān-^{pl}ē ān-^{pl}ē. And all rapen him-to
 khar-^{pl}kañhē-^{pl}ē ān vā māñh-^{pl}ē bañhē bap dū-^{pl}ē pāp. An
was-gave, and that country-in very great families fall. And
 vāñh-^{pl}ē kē rāj-^{pl}ē-^{pl}ē khar-^{pl}kañhē-^{pl}ē tēgē bāp ān. Tabai vā māñh-^{pl}ē
him-to daily āpan-of went to-be āpan. Then that country-of
 kē māñh-^{pl}ē-^{pl}ē jē-^{pl}ē-^{pl}ē māñhē, jēñi vāñh-^{pl}ē ān-^{pl}ē khar-^{pl}kañhē-^{pl}ē
one inhabitants-to going he-went, who him his-own fields-in some
 chur-^{pl}kañhē-^{pl}ē kē pā-^{pl}chē-^{pl}ē dikh-^{pl}ē. Ah vāñhē bañhē vāñhē khar-^{pl}kañhē-^{pl}ē
fasting-for and. Now - that son those-very lands eating
 ān khar-^{pl}kañhē ān jēñi-^{pl}ē māñhē khar-^{pl}kañhē-^{pl}ē. Pā khar māñhē vāñhē
days to-spend āpan which the-lands eating-were. But say son that-to
 an ān. Tabai vāñhē-^{pl}ē āñhē khar-^{pl}kañhē-^{pl}ē bañhē bañhē vā ān-^{pl}ē
not gave. If-then his ān-^{pl}ē right because then he his-own
 māñhē-^{pl}ē khar-^{pl}kañhē āñhē ki, 'dikh-^{pl}ē, āñhē, māñhē bāp-^{pl}ē bañhē-^{pl}ē
mind-to to-say āpan that, 'see, surely, my father-of many
 māñhē-^{pl}ē khar-^{pl}kañhē pāñhē māñhē-^{pl}ē ki āñhē māñhē-^{pl}ē khar-^{pl}kañhē-^{pl}ē āñhē
arounds-to as-much to-give that they to-spend-may eat, and
 khar-^{pl}kañhē bañhē-^{pl}ē-^{pl}ē khar-^{pl}kañhē-^{pl}ē āñhē māñhē māñhē-^{pl}ē āñhē
something see. And / I hunger-from am-dying. Now
 chur-^{pl}kañhē āñhē bāp-^{pl}ē bāp jēñi āñhē vāñhē-^{pl}ē khar-^{pl}kañhē ki,
going my-own father-of near I-will-go and him-to I-will-say that,

"and hāp, maḥ Dabā-hā khilāh an tāt āp āyānā khayl
 "O father, I God-of equal and also before sin dā
 an maḥ yā lāk makhā ki twā hāwā hāyā. Maḥ-kā
 and I fāy-hā wāyā an-an tāt āy an fāy-hā-wāyā. Hā
 ay'tā nāw mājānā-kā nāw māhā-ā."
 Hā-an nāw mājānā-kā lāk hāp."

JŪRĀR

This is another dialect of the district of Banda, spoken by 114,000 people between the rivers Kura and Tigris. Sub-dialects of it are Kuzai (there is also a Bandish Kuzai of Hamayun) spoken in the north-western border of the district, Bagmal on the south-west, and Aghar in the centre. It contains a greater admixture of Bundili than either Gilaki or Tirkani, but not so much as the so-called Bandish spoken near Fulaḥ. An example of Bundili occurs in the second sentence of the specimen *ḡāwān* of Anā, who said; while, in the very next sentence, we have the Baghili *stated* he gave. We also meet the Baghili suffix *tā* in *ḡā-tā*, he had gone. Here, as pointed out above, it is the equivalent of the Hindi *ṭā* and of the Bundili *ā*. In one instance *reḡāyānā ḡāyā* *stated*, the inhabitant said, we have the case of the Agzai used with a Baghili past tense. The specimen consists of the first few sentences of the Parable of the Prodigal Son.

[No. 34.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHEL (JHAR BROOKS) DISTRICT.

(DISTRICT BAGHA.)

जोमेठ बंकरू-के हुद बैठवा रहै । जिबुल-मे अपने नाम-से कबो कि चरे
 बाप मोरे बीधा-का चारा मोरीं दै-दे । तब सब चापन चारा जङ्गल-का बंठि
 दोबेधि । सोके दिनन-मा छल बैठवा अपने बीधा-का सब चारा बंड़ी बंठुर
 कर-के बहुत दूरी परदेसे निकरि-या । वहाँ जाव-के सब चापन चारा पलुरिदा-
 काझी-वां लड़ाव-कारेधि । सब सब बकि-का इपवा लठि-का और लीने खासे मा-ने
 ह्रीं बड़ा भारी बजाल हरि-मा और बकि-का रोख-के लीव हरि-मा-के तबई कोर
 कोमि तब वा वा घाम-के एक रवेया-के छीं वा । वा रवेया-मे अपने खेतन-मां
 सोरी चारों-का बडे दोबेधि । तब वा हरि-मा वा बूरी-का घाम-के दिन काटे
 काम लीनि सोरो खासी-रहै । फिर कुछ दिनन-मां बकि-का बीज वा बूति-न
 न देई नाम ॥

[No. 34.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHET (JHARKH) DIALECT.

(Dumrao Bansa.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaṛen mīya-kō dūi bō'wī mād; | jukān-āṭ, aṛ'āṭ hīp-āṭ
A certain man-of two sons were; slowly their-own father-to
 kōṭi kī, 'arā hīp, mād bīṭā-kī dīrī mād dīṭ-āṭ
He-said that, 'O father, my share-of property me-to give-want.'
 Tāṭ hīp āṇa dīṭāṭ lā'kū-kī bīṭ dīṭāṭ. Thāṭ
Then they-father his-own property me-to dividing gave. A few
 dīnān-āṭ dīrīṭ bō'wī aṛ'āṭ bīṭ-kī āṭ dīṭāṭ-āṭ bīṭān-āṭ
days-in the-portion me his-own share-of all property putting-together
 bāṭi dīrī pādīṭāṭ cīkārī-gī. Wāṭ jī-kī āṭ āṇa
very distant foreign-country-to went-out. There going all his-own
 dīṭāṭ pādīṭāṭ-kī-āṭ aṭī-gī-āṭ. Jāṭ āṭ wāṭ-kī rūṇ'ā
fortune country-to he-returned. When all his money
 aṭī-gī, āṭ jukān dīṭāṭ gī-kī, hūṭ bāṭi bīṭi
had-returned, and what country-to he-had-gone, there every great
 dīṭāṭ pādī-gī āṭ wāṭ-kī aṭī-kī bāṭī-ṭhāṭ-kī-āṭ tūṭāṭ hī
father fell and him-to daily food-expense-of want to-be
 bāṭ, kō wā wā dīṭā-kī āṭ cīkārī-kī hūṭ gī. Wā
begun, then he that country-of and inhabitant-of more went. That
 aṭīṭāṭ-āṭ aṛ'āṭ bīṭān-āṭ dīrī cīkārī-kī pādīṭāṭ-āṭ. Tāṭ
independently his-own father-to mine to-fell he-returned. Then
 wā bīṭāṭ wā bīṭā-kī bīṭ-kī āṭ bīṭāṭ hīp jukān dīṭi
that on those back eating days to-pass began which the-entire
 bīṭāṭ-āṭ. Pār kōṭi dīnān-āṭ wāṭ-kī kōṭi wā bīṭāṭ āṭ
went-to-out. Again some days-in him-to suddenly those back-own me
 dīṭi hīp.
 āṭ-gī āṇa.

BANĀPHARĪ

The Banāpharī are a Rajput tribe whose modern home centres round the city of Mahesh. The celebrated heroes Akhā and Udal, whose exploits form the subject of an important epic sung over the greater part of Hindostān, were Banāpharī and served Feroz or Ferozshah, king of that city. They are numerous in the south-east of the district of Hamirpur, and in the north of the Bundelkhānd Agency. The dialect spoken in this part of the country is hence known as Banāpharī or Banāphar. The specimens of Banāpharī received from Hamirpur are in a form of Eastern Hindi, resembling the dialects of Banāra. They show more traces of the influence of Bundelī, and that is all. In the rest of the district of Hamirpur the language is Bundelī. Banāpharī is also spoken in the western portion of the Nagbhelkhānd Agency and here and in the north of the Bundelkhānd Agency, it is no longer Eastern Hindi corrupted by Bundelī, but is Bundelī corrupted by Eastern Hindi.

In the Bundelkhānd Agency, Banāpharī is spoken in the Chandā Pargana of Chitrkōt, the Lāurī Pargana of Chitrkōt, the Bārampur Pargana of Faizā, in the Jagir of Faizpūr Bahā, Gāwliar and Bari, and in the States of Ajāgarh and Bāoni. In the Nagbhelkhānd Agency it is spoken in the western parts of the Nagda and Mithar States. In the rest of these two States the language is pure Bundelī.

A grammar of Bundelī was published by Major Lamb in the *Journal of the Asiatic Society of Bengal*,¹ in which he states clearly that Banāpharī is a corrupt form of that language.

It is quite unnecessary to give a full specimen of the Hamirpur Banāpharī. It only differs from Gohāri in being more strongly impregnated with Bundelī. It will suffice to give the first few sentences of the Fable of the Prodigal Son, as rendered from the district. It will be seen that in the conjugation of the verb, *laghāñ* and Bundelī forms seem to be used at caprice. In one instance, we note an irregular *laghāñ* form, viz. *āñāñ*, instead of *āñāñ*, he said. Before this word, the subject, *āñāñ-wāñ*, has been put in the Case of the Agent. So also, before *āñāñ* 'he' is translated by the oblique form *ai*, instead of by the direct form *ai*. Again, instead of *āñāñ*, we have *āñāñ*. Other instances of Bundelī, more or less corrupt, are *āñāñ* *ai* *ai*, he went; *āñāñ* *ai* *ai*, he was wishing; *āñāñ* *ai* *ai*, they were not giving.

The number of speakers of Banāpharī is reported to be as follows :—

Hamirpur, (Eastern Hindi)	5,000
Bundelkhānd Agency, (Bundelī)	100,000
Nagbhelkhānd Agency, (Bundelī)	75,000
Grand Total	180,000

Examples of Bundelī-Banāpharī will be considered when dealing with the Bundelī dialect.

¹ J. A. S. B., Vol. xli, 1846, pp. 1040 and 5.

[No. 35.]

INDO-ARYAN FAMILY.

MEDIANE GROUP.

EASTERN HINDI.

Baṁḍā (Bāṁḍāwāṁ bāṁḍā) Dāṁḍā.

(Dāṁḍāwāṁ Bāṁḍāwāṁ.)

बाङ्गलवाँ मङ्गल-वे दुई करिका हें । बङ्ग-माँ-नी कूट-माँ-नामा-से कहेसु
 कि बङ्ग-माँ-ने म्मार होसा दूद देह । तब उई आपन कमा बाँट दीनेछि ।
 बहुत दिन नही मे-घही कि छाट करिका बहुत बकटया करि-के परायासे
 जला-मा-जुन सुर्वा-माँ परि-मा । बहुत दिन जलाजुन चउ जावन भसु
 बहाद दीनेछि । जब वा सब कुछ खोज चुको तब उई बाङ्ग-माँ बड़ा
 बहाद परा चउ वा खोजा चुक-मा । वा चुनौ जाव-के वा बाङ्ग-माँ बाङ्ग-ने
 घर-माँ रहे जाव । तेहि-ने बङ्ग-का जने म्मार-माँ सुवरी चराई-का
 पठ्या । चउ वा बेचिन-तेँ जल-का सुवरी बाङ्ग-रहेँ आपन प्याट भरे
 जावन-ती । चउ बङ्ग-का खोज कुछ खाल न-ने ।

[No. 55.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Bachhi (BACHHI-BROKEN) Dialect.

(Dialect of HANDEPUR.)

TRANSLITERATION AND TRANSLATION.

Phala'wā	marā'k	dei	karā	hā	Wah-mā'g	chā'wā'wā
<i>Apple-tree</i>	<i>marrow</i>	<i>two</i>	<i>one</i>	<i>were</i>	<i>There-is-from</i>	<i>the-young-er-by</i>
nā'wā	kā'wā	hā	'jāwā-mā'k	marā	hā	dei-dei'
<i>father-is</i>	<i>it-our-aid</i>	<i>that</i>	<i>'properly-is-from</i>	<i>my</i>	<i>share</i>	<i>give-away.'</i>
wā	hā	jāwā	hā'ā'wā	Bahat	dā	nā'k
<i>he</i>	<i>his-own</i>	<i>substance</i>	<i>distributing-gave</i>	<i>Many</i>	<i>days</i>	<i>not</i>
chā'wā	hā'k	hā'k	yā'chā'yā'k-hā'k	par-dā'wā	chā'gā'wā	
<i>the-young-er</i>	<i>one</i>	<i>each</i>	<i>putting-together</i>	<i>a-foreign-land-to</i>	<i>went-away</i>	
hā'chā'wā'wā	par-gā	Bahat	dā	hā'gā	wā	hā'wā
<i>Witch-dance-in</i>	<i>he-fell</i>	<i>Many</i>	<i>days</i>	<i>spent</i>	<i>and</i>	<i>his-own</i>
hā'chā'wā'wā	Jā'wā	wā	wā'kū'kū	hā'yā'chā'k	hā	wā
<i>he-remained-to-flow-away</i>	<i>By</i>	<i>he</i>	<i>all-things</i>	<i>had-not</i>	<i>them</i>	<i>that</i>
hā'k	wā'k	parā	wā	hā'gā'wā	hā'yā'gā	Wā
<i>express</i>	<i>familiar</i>	<i>fell</i>	<i>and</i>	<i>independent</i>	<i>became</i>	<i>He</i>
hā'yā'wā	yā'wā'kū	gā'wā'wā	wā'kū	hā'yā	Tā'wā'wā	wā'kū
<i>country-in</i>	<i>one-presence-of</i>	<i>house-in</i>	<i>to-the</i>	<i>house</i>	<i>That-one-by</i>	<i>him</i>
hā'yā'wā'wā	wā'wā'wā	chā'wā'wā'wā	yā'wā'wā	hā	wā	chā'wā'wā'wā
<i>field-in</i>	<i>mine</i>	<i>to,find</i>	<i>it-our-aid</i>	<i>and</i>	<i>these</i>	<i>lands-with</i>
wā'wā'wā	hā'chā'wā'wā	wā'wā	yā'wā	hā'chā'wā	chā'wā'wā'wā	hā
<i>mine</i>	<i>went-to-get</i>	<i>his-own</i>	<i>belly</i>	<i>to,fill</i>	<i>he-mixing-own</i>	<i>and</i>
hā	hā'kū	hā'yā'wā'wā				
<i>anybody</i>	<i>anybody</i>	<i>went-not-to-give</i>				

GŌDŪWĀNĪ OR MANDLĀHĀ.

The District of Mandla was the original head-quarters of Gŏḍṛi-Mandlā, one of the four Gŏḍṛi Kingdoms of the present Central Provinces, which in ancient times were grouped together under the name of Gŏḍṛi-māhā. In the sixteenth century, Rangsūn Sh, the forty-eighth Raja of the Gŏḍṛi line of Gŏḍṛi-Mandlā, having from the Mandla highlands, extended his dominions over fifty-two parks or districts, comprising the country now known as Bhopal, Saigon, and Damoh on the Vindhyan plateau; Hoshangabad, Mawānpur, and Jabalpur in the Narmada valley; and Mandla and Hosh in the Satpura highlands.¹ To the present day Gŏḍṛi and Raigā from the larger part of the Mandla population. The total population of the district is according to the census of 1891 230,373, but of these, only 89,167 are returned as speaking the Gŏḍṛi language. An equal number of Gŏḍṛi are estimated to speak the ordinary Aryan languages spoken by the other inhabitants. Omitting the dialect of the wandering Lāḍhānā, estimated to be spoken by about a thousand people, and the language spoken by foreigners, estimated at 140, the remainder of the population of Mandla District, i.e., 203,000, speaks one uniform Aryan language, which is called by some 'Mandlāhā,' or, more strictly spelt, 'Mandlāhā,' but is locally known as 'Gŏḍṛi,' strictly spelt, 'Gŏḍṛi-māhā.'

Gŏḍṛi-māhā is a form of Eastern Hindi. It is more nearly related to English, than to any other dialect of that language. That dialect is differentiated from the more northern Awadhī, by two prominent peculiarities, one being the frequent use of the auxiliary word *hai* with the past tense of verbs, and the other that the typical letter of the first person singular of the future tense is *ā* and not, as in Awadhī, *ā*. Of these two peculiarities, the dialect of Mandla, as shown by the two following specimens, is without the first, but has the second.

Immediately to the east of Mandla lies the district of Bilāspur, the local dialect of which is Chhattāgarhī. As might be expected, there is a strong infusion of Chhattāgarhī in Gŏḍṛi-māhā, though the distinctive features of the former, such as the plural in case, are altogether wanting in it.

There are also a few traces of the Bundelī spoken immediately to the west.

The following are the principal points which may be noted in the specimens given below.

The sign of the Acc. Dat. is *hai*, and also, as in Chhattāgarhī, *ā*. That of the locative is *ahī*, which belongs really to Bundelī and not to Eastern Hindi. That of the Genitive is *ahī*, of which there does not appear to be either a feminine or an oblique form. Instead of the instrumental case is *ahī*, which we have noticed in other Eastern Hindi dialects, we find one in *ā* as in *āhāhāhī* by language.

Amongst the pronouns, we may note *ahī*, you; *ā-har*, of this; both *ā-har* and *ā-har*, of that; and a genitive plural used to an oblique base in *ahāhāhāhī*, from among them. For 'one's own,' we have both *apna* and *āpna*. None of these genitives seem to have any oblique form. 'What' is *āhī*, with an oblique form *ahāhī*. 'Anyman,' 'someone' is *āhī* or *āhāhī*.

Amongst verbal forms, we may notice *āhī*, I am; *āhī*, you are; *āhī*, he is. These three are all Bundelī forms. An example of the present tense is *āhāhāhī*, I am afraid, which

¹ See Central Provinces Gazetteer, p. 1200.

is Chhattisgarhi. For the future, we have the typical English *gåhã*, I will go, and, irregular, *gåhã*, I will say, and others. For the past, *gåhã*, I shoudged; *gåhã*, you made; *gåhã*, he gave, and others. *Kare-hã*, I have done, is a perfect. The past participle ends in *e* as in Chhattisgarhi. Thus *kare*, done, and *pape*, gone. The infinitive, both direct and oblique ends in *aa*, as in *lakaas lapa*, he began to say; *kãhã-aa* *gåhã*, more than to eat. This also is Chhattisgarhi. The sign of the conjunctive participle is *aa*. It is also sometimes *hã*, as in *are-hã*, having heard; *gåhã-hã*, having seen. This is an interesting example of the fact that, through all the Indo-Aryan vernaculars, the sign of the conjunctive participle is always related to one of the signs of the genitive.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

BAGELI (BAGELI) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN I.

बोई दादा-कीर हो करता रहे । क-कर-में-से नाम करता चपन दादा-की कलिस है दादा समझ-में-से हो कीर जिहा हो मो-ना हो । तब क चपन समझ क की बाँट दे-दौहस । बहुत दिन नहीं कलिस कि लघुरा देहा सब कुछ लमा-कर-ले दूर मुलुब चल-दौहस और बुर्ग लुघाई-में दिन काटने-से चपन सब समझ लकाइ-कलिस । अब क हो कुछ रहे सब चपन कर लुबिस तब क मुलुब में बड़ा चपान परिस हो क मरीम हो बइस । और क कस मुलुब-कीर बसेरी बसे एक-की डिगा बाब-ले रहन ललिस बोन मो-ना चपन बेल-में सुईर हो मोघरा बराबन बेलिस । और क बोन मोघरा बाल-रहे क बिगडा-से चपन पैठ भरन बाहन रहे । और बोई मो-ना कुछ नहीं पैठ-रहे । तब मो-ना पैठ मइस और क कइन कलिस कि हमारे दादा-कीर जितनी बनिहार-कीर खान-ले लादा रोटी रोबल-ले और हम मुखीं भरल-रूँ । हम पठ-ले चपन दादा-की डिगा बाजू और मो-ना कजू है दादा हम खने-केर विरन और तुम्हार बामू पान करे-हो । हम फिर तुम्हार करता कइवन केर लैक नहीं रूँ । मो-ना चपन बनिहार मछे एक-कीर बराबर कर-हे । तब क चपन दादा-केर डिगा बाब ललिस । अब क दूर-हो रलिस तब क-कर दादा मो-ना देख-ले बाबा करिब और दौड़-कर-ले क-कर बाब-में बिगड कर-ले भूमिस । करता मो-ना कलिस है दादा हम खने-केर विरन और तुम्हार बामू पान करे-हो और फिर तुम्हार करता कइवन केर लैक नहीं हो । तब मो-कर दादा चपन बनिहार-से कलिस सब-ले चपन लमड़ा निहार-ले पहिरा हो और क-कर बाब-में सुड़ी और पैर-में पल्लो पहिरा देखो और हम सब बाब बोई और लुमो करी कि है बमार करता भरिस-रहे कि बौहस पैराय मइस-रहे फिर मिलिस ॥

क-कर पैठ करता बेल-में रलिस । और अब क बाबल-में कर-ले नलोय पहुँचिह तब बाबा बाबा और नाच-कीर मुल लुलिस । और क चपन कर-

मिन्दार मधे एव अन्न-की आपन दिवा बुलाव-के बुकिज दे जा है। ज बोला करिस तुम्हार भाई चाइस-वै। और तुम्हार दादा चच्छ-से चच्छ नेवता करिस ई-कर-जाने की भी-सा साजी बाइस। पर ल तुम्हा भइस और बीतर जान नहीं पाविस। ई-कर-जाने ज-कर दादा बाबर पाव-के भी-सा मनावन जविस। ल आपन दादा-सा जवाब-दीइस को देख हम बुलना बरज-से तुम्हार सेवा करल-रही और कभी तुम्हार बुझुम नहीं टारी और तोड को-सा कभी एक-ही-भी छेरी-छेर पीसा नहीं दिवो कि हम आपन संज केर संज खुशी करते। पर ई तुम्हार घरका बीन कसबिस-खेर संग तुम्हार बन चाइस जव-भी ल चाइस तब-ही हमदा नेवता करे। दादा भी-सा करिस दे पीटा लोड सब दिन जमार संग जो और को कुछ बजार दे को तुम्हार दे। पर खुशी और आनंद जोड-के बबर रहे को तुम्हार भाई बाइस-रहे फिर जोइस तुम्हाव बसे-रहे फिर मिजिस-वै।

Mā-lā āpana bharṇāḥ amāḥa śa-kṛt bharṇa kar-dā. Tab ā
 He thy-own field-labourers among one-of equal make. Then he
 āpana dāḥa-kṛt dāḥa jīn lagā. Jāh ā dāḥa-kṛt rāḥa, tāt
 his-own father near to-go began. Where he distant-own was, then
 ā-kar dāḥa ā-lā dāḥa-ka māḥa karā. Aar dāḥa-kar-ka ā-kar gāt-mā
 his father him among pig-d. d. d. running his check-on
 chāpāḥa-kar-ka dāḥa. Larṇā ā-lā karā, 'hā dāḥa, hām śrang-
 sticking-himself hand-him. The-own him-to said, 'O father, I string-
 kṛt brūtāḥa aar tātāḥa āḥa pāḥa karā-lā. Aar phā tātāḥa larṇā
 of against and then before me have-done. And again thy own
 karṇāḥa-kar hāḥa nāḥa hā. Tab ā-kar dāḥa āpana bharṇāḥa-
 to-be-called worthily not am.' Then his father his-own field-labourers-to
 karā 'ah-ah aachāḥa kṛpā nāḥa-ka pāḥa-dā; aar ā-kar
 said 'off-then latter clothes taking-not put-on-(him); and his
 bāt-mā mādī aar pāt-mā pātāḥa pāḥa-dā; aar hām ab kṛpā,
 hand-on swing and feet-on shoes put-on; and we all weep-out,
 pāḥa aar kṛpā karā, hā i hāḥa larṇā māḥa-kaḥa,
 may-dread, and sorrowful weep-made, that this my own distressed,
 pāt jīn; hāḥa gāt-kaḥa, phā mīn.
 again come-to-life; but gone-had, again weeped.'

Ū-kar jāt larṇā kṛt-mā rāḥa: aar jāh ā karṇāḥa phā-ka
 His elder son field-to was: and when he coming-to house-of
 rājā pātāḥa tāt bāj-gāj aar āḥa-kar gāt mādī. Aar i
 near arrived then weep-st-clothes and dance-of weis he heard. And he
 āpana bharṇāḥa māḥa śa-jān-ka āpana dāḥa-kṛt bāj-ka bājāḥa,
 his-own field-labourers among one person his-own-self near calling captured,
 'i kā hai?' Ū ā-lā karā, 'tātāḥa bāt āḥa, aar tātāḥa
 'then what is?' He him-to said, 'thy brother come-had, and thy
 dāḥa aachāḥa-ā aachāḥa mādī karā, i-kar-hāḥa hā o-ā māḥa pāḥa.
 father good-thou good soul made, thing-of-for that him well be-fared.'
 Par ā gātā bātā aar bātā jīn nāḥa dāḥa. I-kar-hā ā-kar dāḥa
 But he angry became and inside to-go not wished. This-of-for his father
 bātā āḥa ā-lā māḥaḥa lagā. Ū āpana dāḥa-lā jātāḥa hā
 outside coming him to-oppose began. He his-own father-to answer gave
 hā, 'dāḥa hām. Nāḥa hām-ā tātāḥa āḥa karṇāḥa aar karṇā
 that, 'no I I no-much sorrowful thy service doing-own and over
 tātāḥa hāmā nāḥa jātā, aar thy mā-lā karṇā āḥaḥa hā
 thy orders not I-reward, and thou me-to over one-thing own
 dāḥa-kṛt pāt nāḥa dāḥa hā hām āpana māḥa-kṛt māḥa kṛpā
 put-of young-own and gave that I my-own companions-of with sorrowful
 karā. Par i tātāḥa larṇā jīn karṇāḥa māḥa māḥa
 might-have-made. But this thy own who karṇāḥa-of to-company thy

dhun khāla jai-bāi ē aśa tū-bāi mē'āi mē'āi kūt'
fortune ate-up when-even he came then-even good fast then-madam.

Bāi: ā-ā kahi, 'hā bāi, tū aśa dīa hamār māg hō, aur
The-father him-to said, 'O son, thou all days me with art, and
 β-kūkh hamār hai ē tūmār hai. Par khud aur āsāi hoy-āi
wisdom mine is that mine is. That movement and rejoicing making-for
 jātē rāhāi kī tūmār bhāi mārē-rāhāi, phir jō; bhōlī
secretly now that thy brother died-died, again come-to-life; fast
 gayē-rāhāi, phir mālā-bāi'
gone-on, again he-dan-him-found.'

[No. 37.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHUL (SHYWAR) DIALECT.

(DISTRICT MANDELA.)

SPECIMEN II.

कोई देव-में कोणी बैपारी एक भारी तालुका-केर माझिह बन-कर को-में
 मुख चैन-से रात-रहे। को-कर तीन-दुन मोत रहे। को-में-से दुह बन-वा
 सब मोह करत-रहे और दुह-बन-से तीसर मोत को-कर-से बूब मोह राखत
 रहे। और भी को-वा तनक मोह करत रहे। और ऐसन होत-रहे कि चाँदू
 जब को-कर दुह मोत बैपारी-केर भलाई और बाबा-में मयन होत-रहे तब तीसर
 मोत बिकर-में दुह-के ऐसन बूके कि और-से बैपारी कारिज जाव सुखा भइस-के।

पहलो ऐसन भइस कि बैपारी कोनों बात में राजा के डिगा कसूर-में
 कुछ भइस। तब राजा भी-वा बोलाइस कि बैपारी मोर डिगा बाब-के भी बात-
 केर सुनाव देव। ऐसन बात राजा-केर बैपारी सुन-कर बूब कराइस और सोचन
 कयिह कि कयना दुख संकट में कयना करई। मो-से बड़ा बूब भइस-वे
 जैसे राजा-के चाँदू मलाव रहे-वा परही और भवे-वा सुगत निव बनस। और
 राजा घर-में और भाय-इनइवा होत। ती मो-वा यह बूब-में बिना दुख राजा
 रहे निव मानवी। एक सुगत है जो और मोत में उनी-वा संव ले-वार् उन
 मोर भाव के बोच-वां बोचरीं। और राजा-से कहरीं कि राजा मरवाव बच-ही
 बूब-वा समीध ले। और मो-वा दुख बोच-से बचावीं। ती कोन जाने राजा
 को-कर मुन पैव और मो-वा सजा भंव हवावे।

तब बैपारी जवन मोत-वा बोलाइस और भी-वा के बात बताइस और
 हाथ बोरिह बिनती करिह कि भाई राजा कहीं मोर संव बन और मोर तरक-वे
 राजा-से बिलती कर-के मोर लीव-वा बचाव ले। तब वह भी-वा कहिह कि भाई
 यह मोर कसब सुगत है। मैं राजा-के डिगा मोर संव निव जाई। मैं कोन
 मुँह जय-के चार् और राजा-वा बिनती करई। राजा मोर ऊपर सुखा निव
 कररी। कसूर बूब-में सुवी कुके-वस चकरी सु-वी वा में निव जाई।

बेधारी धन मोठ सुन-के ज्वाहा दुख-में बैरा बाईं दुख-के विचारन जमिस
 हाथ र में बसना कर्त में दूसर मोत-ना बोलाई । पो-कर भरोसा है वह मोर संभ
 राजा कर्त भवरो । तब दूसर मोत-ना बोलावस पीर पो-कर दुख मोत
 बाइस पीर बो-ला सब बात बतलस । तब वा बो-ला करिस बच्चा है । में
 भलाई । मोत-केर मोठ बेधारी सुन-केर खुशी बहुत पीर उन दोनों बन एकदं
 बन पठ-के रींग दीइत । सब बात-के कटवा दिया परुंचिन तब बेधारी-केर
 संघी मोत पो-ला कवन जमिस कि माई धन में करत । राजा के बान् में
 जागिन बताई । कर्त राजा मोर मोठ सुन-के मो-ना सुधा बीच । कर्त मो-ना
 गया इधारे । में पर-ना सुन-के बाईं । तोर संभ निह जाती । ऐसन बताइ-के
 भय दीइत ॥

बेधारी धन बसना देखिस मो कवन कपर बांधि दिन जमिस पीर पाह
 मारन जमिस कि पाह हाथ जिन-ना में मोत जानत-रती पीर खुशी पीर जानत-
 के दिन-में मो-से बड़ा प्रीत बावत-रहे सब दुख-में मो-ना होइ दीइत । भगन
 देव बसना कहीन-ना । मोर एक मोत पीर है । पो-ना बोलाई वा मुझिल
 है कहे-से कि पो-ना में नीच जानत-रती । ते-कर कहे वह मोर कर्त निह
 होरो । मो-ना पीर कोई सुनत तो सुन निह परे । में पो-कर दिया बाईं ।
 कर्त मो-ना वह कदास पीर रोहत देख-केर पो-कर मन पुठ जात पीर दया करत
 मोर बिनही-ना सुन बीच । तब पो-कर दिया बेधारी बहुत पीर सरमाय-के
 व जाँचन-में जाँच भर-के कथि ए धारे माई दया कर-के मोर बूझ-ना समीप
 है । मोर बसना हाथ है । दया कर-के बात पीर राजा-के मोर पुकार कर-के
 मो-ना बचाव है । पो-कर लीयर मोत दुख-केर बात सुन-के करिस कि माई
 तोर भावे-से मो-ना बहुत खुशी बहुत । मोर पीर तोर जाँच-के बात-ना जान-दे
 कोई बात-ना भय बीच । में सब दिन तोर कवर माया करत-रती । सब मो बा;
 कर्त बन बन परतो तहाँ सब मोर बसाई करत । राधा मोर बिहार है । सो
 वे होई बन राजा दिया रींग दीइत । पीर मोर राजा-से पुकार करिस ।
 पो-कर पुकार-ना राजा सुन बोइस । पीर बेधारी-ना कवन दिया बोलाईस ।
 पीर राजा केर बहली-वां पो-ना माया करिस ॥

[No. 37.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGELT (ŚHĪPWAT) DIALECT.

(UNIVERSITY MANUSCRIPT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

EN *A certain* *country-in* *a-certain* *merchant* *one* *great* *estate-of* *cattle*
 BAN *ban-kar* *a-mē* *ruk* *cham-ek* *mbat-ekal* *ō-kar* *tin-gham*
Acquiring-became *that-in* *pleasure* *own-estate* *used-to-be* *him-of* *three-persons*
with *riches*. *O-mē-ek* *dei* *ghan-lā* *khab* *ruk* *har-ekal*
friends *were*. *Then-on* *from* *two* *persons-to* *with* *affection* *he-used-to-keep*.
And *dei* *ghan-ek* *thar* *mit* *a-kar-ek* *khab* *ruk*
And *the-two* *persons-then* *the-third* *friend* *him-with* *greater* *affection*
richer-ekal. *And* *i* *a-lā* *bank* *ruk* *bank-ekal*. *And*
used-to-keep. *And* *he* *ān-to* *hai-māle* *affection* *used-to-do*. *And*
ān *hai-ekal* *hi* *ēga* *job* *a-kar* *dei* *mit* *bhāp-ekal*
so *it-used-to-happen* *that* *formerly* *when* *his* *two* *friends* *the-merchant-of*
black *our* *raip-ekal* *magas* *hai-ekal* *tab* *thar* *mit* *phikar-ekal*
and *there* *and* *then-in* *plunged* *used-to-be* *then* *the-third* *friend* *anxiety-in*
hai-to *ān* *hāle* *hāle* *hi* *'mar-ek* *bhāp-ekal* *kāin* *hi* *gani*
knowing *so* *thought* *that* *'no* *with* *the* *merchant* *what* *for* *enquiry*
black-hai?
And *became* *!*

FORTHIN *ān* *bāis* *hi* *bhāp-ekal* *kab* *hai-ekal* *hāle*
Afterwards *so* *it-happened* *that* *the* *merchant* *some* *affair-in* *the-king-of*
high *bank-ekal* *bank-gan*. *Tab* *hāle* *a-lā* *ballā* *hi* *'bhāp-ekal*
near *found-to* *undisputed-was*. *Then* *the-king* *his* *announced* *that* *'the* *merchant*
into *high* *tyke* *a* *hai-ekal* *jabāle* *day*. *Also* *his* *hāle-ekal*
me *near* *coming* *that* *thing-of* *owner* *surprised*. *Such* *words* *the-king-of*
bhāp-ekal *ban-kar* *khab* *darin* *me* *śāhan* *hāle* *hi*
the *merchant* *hearing* *very* *much* *was* *frightened* *and* *he* *think* *began* *that*,
'amē *ruk* *mbat-ekal* *kar-ek* *kar?* *Mā-ek* *hāle* *chāt*
'such *trouble* *difficulty-in* *how* *can-I-do-act?* *He* *by* *a* *great* *found*
black-hai. *Kab* *hāle-ekal* *ēga* *manāle* *mbat-ekal* *parā*
And *came-to-pass* *How* *the-king-of* *before* *staid* *remaining-for* *will-it-fall*,
our *king-ekal* *jugt* *with* *haray*. *And* *hāle* *śāhan* *me*
and *faring-of* *man* *not* *it-is-to-be-arranged* *And* *the-king* *pleas* *and*

nyá-cháanayá hakt. To mē-lá yeh chāk-mā hāi dāk nā.
Just-as-after will-be. Then we this fault-in without pain punishment
 days nāh mē-lā. It jagā hāi, yē mē nāi hāi
 giving-out not he-will-divide-to-us. One means is, who my friends are
 mē-lā nāg mē-jāh. On mē nyā-hā bēh-mā hāhāi.
 them with-(me) I-will-take. They my decision-of in will-speak,
 sū Bāh-ō hāhāi hāi, "Bāh māhāi, sh-kī chāk-lā
 and the-king-to will-say that, "King great-king, this-time-of fault
 māhāi-lā." Aur mē-lā dāk shō-ō hāhāi. Tā hān jāt
 arose." And we pain anxiety-from will-see. Then who know
 Bāh t-kar mē-lā, sū mē-lā nāh jhany
 the-king he-(words) may-hear, and we the-punishment covering
 division
 may-see-to-give."

Tāh Bāhāi sūn mē-lā hāhāi, sū t-kī yē hāi hāhāi.
 Then the-merchant his-own friend called, and him-to his affair showed,
 sū hāhāi jātā hāhāi hāhāi hāi, "Hāi, Bāh hāhāi mē
 and hands expected entrance made that, "brother, the-king near me
 māg chāi sū mē taraph-ō Bāh-ō hāhāi hāhāi mē jāt-lā
 will go and up side-from the-king-to entrance making up gift
 hāhāi-lā." Tāh wāh t-kī hāhāi hāi, "Hāi, yāh tē and
 rose." Then he him-to said that, "brother, this thy real
 jagā hāi. Hāi Bāh-ō jātā tē māg nāh jāt. Māi hān
 means is, I the-king-of near then will not may-go. I what
 mē-lā lāy-hā jātā sū Bāh-ō hāhāi hāhāi. Bāh mē
 face taking shall-go and the-king-to entrance shall-make. The-king may
 t-pur gūnā nā hāhāi? Kāhāi chāk-mā mē-lā jātā-hā; shō-ō
 on super not will-do? Fault faulting-in thou-very contempt-art; since
 tād jātā; māi nāh jāt.
 thou go; I not may-go."

Bāhāi yāh gōh sūn-hā jātā chāk-mā hāhāi ghāi
 The-merchant this talk hearing greater anxiety-in weakness take
 lāy-hā hāhāi-lā. jātā. "Hāi, hāi, māi hāhāi-hāhāi. Māi t-kar
 knowing to-consider began. Alas, alas, I how-may-do. I the-second
 mē-lā hāhāi. Ō-kar hāhāi hāi; wāh mē māg Bāh hāhāi
 friend will-call. Him-of (my)-trust is; he me with the-king near
 chāhāi." Tāh dānā mē-lā hāhāi sū t-kar dānā mē-lā
 will-go." Then the-second friend he-called and his second friend came.
 Aur t-kī wāh hāi hāhāi. Tāh wā t-kī hāhāi
 and him-to the-words account he-explained. Then he him-to said,
 "shōhāi hāi. Māi chāhāi." Mē-lā gōh Bāhāi sūn-hā
 "well it-is, I shall-go." The-friend-of talk the-merchant hearing

bhāt bhāt, sar ro dīdī jhān thāt-ang wā-ko rīg-āth.
 glād become, and those both persons (in-low company arising started.
 Jāb glā-ko phāṭhā (high) pakhān wā bhīpā-kōr māgh-wā
 When village-of gate near they-arrived then the-marchant-of fellow-friend
 o-ā bhān hān kī, 'bhāi, ab mā' qatīhī, bhā-ko lāp
 him-to away began that, 'brother, now I fear. Fleeing-of before
 mā' bhān bhāhī? Kāhī bhā-ko gāh rā-ko mā-ā
 I what will-escape? Perhaps the-king my told leaving me-to
 gāh lāp, kāhī mā-ā mā-ā bhān. Mā'
 angry may-become, perhaps we punishment he-may-come-to-give. I
 glā-ko rā-ko jāhī. Tā wāg nā bhī' bhān bhā-ko
 home-to returning will-go. Then with not I-may-go. So having-explained
 bhā-āth.
 An-ran-ran.

bhīpā jāb mā' bhān kī apā apā āh bhā hān
 The-marchant when thus he-came then himself-of an eight to-day began
 sar kī mān hān kī, 'bhāi, bhāi, jī-ā mā' mā'
 and lamentation to-day began that, 'alas, alas, when I friend
 bhā-āth sar bhān sar bhān-āh ā-ā mā' mā' hān jī
 used-to-consider and pleasure and happiness-of days-to with-me great affection
 bhā-āth, ā bhā-āth mā-ā bhā-āth. Bhān dān mā'
 used to keep, now sorrow-to me they-forget. To-for-very let not
 bhā-āth. Mā' ā mā' sar mā'. O-ā bhā-āth mā' mā' mā'
 imposture. My one friend another is. How calling-for difficult is,
 bhā-āth kī o-ā mā' mā' bhā-āth. Tā-ko hān wā mā'
 because that him I am used-to-consider. That-of for he my
 bhā-āth mā' mā'. Mā-ā sar mā' jī-ā mā' mā'
 helper not will-be. Me other any means indeed having-become-able
 mā' jī-ā. Mā' ā-ko bhā-āth bhā-āth; kāhī mā-ā wā mā' mā'
 not fails I him near will-go; perhaps we he and and
 bhā-āth kī hān o-ā mā' glā-āth sar bhā-āth mā', mā' bhā-āth
 weeping away his mind may-may and jī-ā mā-ā, mā' bhā-āth
 mā-āth. Tā ā-ko bhā-āth bhā-āth gāh sar mā-āth-ā
 Ar-may-har. Then thing near the-marchant used and being-asked
 wā bhā-āth bhā-āth bhā-āth, 'ā bhā-āth bhā-āth, bhā-āth mā-ā mā'
 and again here jī-ā mā', 'O dear brother, jī-ā bhā-āth mā'
 bhā-āth mā-āth-ā. Mā' mā' mā' mā'. Bhā-āth-ā mā' mā' bhā-āth
 first forgive. My such condition is. Pā-āth mā' mā' bhā-āth-ā
 mā' jī-ā bhā-āth mā-ā bhā-āth-ā. O-ā mā' mā' mā' bhā-āth-ā
 my intention making me me. His third friend sorrow-of
 mā' mā-ā bhā-āth kī, 'bhāi mā' mā' mā' mā' mā'
 words hearing not that, 'brother thy coming-from me great happiness

leaving these words, and the two got up and set out. But when they came near the gate of the village where the king lived, the friend who accompanied the merchant said to him, 'Brother, now I am getting afraid. What am I to explain to the king? Perhaps the king will get angry at what I say, and may order me to be punished. I am going back home. I can't go with you any further.' As soon as he had said these words he ran away.

When the merchant saw this, he began to sigh and lament for himself, saying, 'alas, alas, he whom I used to consider a friend, and who in the days of my prosperity used to show me so much affection, now, in the days of my trouble, has abandoned me. Let impostors like him run away. I have indeed one more friend, but it is difficult to send for him, for I used to lightly consider him. For this reason he will refuse to be my helper, but still I see no other resource. I will go to him myself. Perhaps, when he sees me and weeping, his heart may melt, and he may show pity on me, and bear my situation.' Then the merchant went to his third friend, and with much shame and with his eyes full of tears thus addressed him, 'Dear brother, take pity on me and forgive me. My condition is such and such. For pity's sake come and make entreaty on my behalf to the king.' Then this third friend, when he had heard the tale of woe said, 'Brother, your coming here has made me very happy. Forget all that has happened between you and me. I used to love you all the time. I will now help you as far as I am able. The king is an acquaintance of mine.' So they both went to the king, and the friend made entreaty before him, so which the king paid heed. So he called up the merchant, and, instead of punishing him, showed him great affection.

From the District of Jabalpur 222,100 people are returned as speaking Baghelli. The dialect is, however, only spoken in its purity in the north-east of the District. In the remaining area, it more and more approaches the Bundeli of Panara, Damoh and Mandlaque. There are a number of Kols in the District, but they have abandoned their own language, and now speak the ordinary Baghelli of their neighbours. They are included in the above figures. We have noticed the same fact in the Baghelband Agency. It will be sufficient to give the first few sentences of the Farsuk of the Pradigal Son as received from Jabalpur. The specimen does not come from the pure Baghelli-speaking area, and is hence much mixed with Bundeli. As examples of that language, we may quote the words *śāṭ*, they became; *reṭāṭ*, they were, and *paṭ* tense is a, such as *chāṭ*, be completed, and *paṭ*, it fell. Note, on the other hand, the typical Baghelli expletive *ṭaṭ*, in *ṭaṭ-ṭaṭ*, he was. We also see the Eastern Hindi past tense in *ā*, as, for example, *āṭhā*, which is also spelt *dhāṭ*, with the final *a* very slightly pronounced. Attention may also be drawn to the substitution of *ā* for *a* in such words as *chāṭhāṭ*, for *chāṭhāṭ*. According to the *Central Province Quarterly*, p. 175, the principal peculiarities of the local dialect are the changes of nearly all short vowels, and the substitution of *ā* for *a* and of *ā* for *i*. The last two are, however, common to all the Eastern Hindi dialects.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

RASHMI DALROY, MRS. WIFE OF RASHMI.

(DISTRICT JALPAIGUR.)

बौरी ननई-के दो लड़िका रहें। उन-माँ-से बोटका लड़िका बार
से कहिन जो बार धन-माँ जौन बमार बीसा होय सो बम-का देवाका। तब
वा धन बोरी बोट दीनिहसि। बहुत दिन बरी मे जि बोटका लड़िका सब
कुल जोर-के दूरी देस-माँ जवा वा बी बरौ लुलवन-माँ दिन बितान-के
बायन धन लड़ाव दीनिहस। तब वा धन लड़ाव खुकी तब वा देस-माँ बड़ा
जवाय बरी बी वा बंगाल होइ-या। बी वा आठ-के वा देस-बायन-के
बरी-से एक-से बरी रहें ताम बीर जौन बोरी बरने बित-माँ सुमर बरमे-
का बठकाइस। बीर जौन बलिवन-का सुमर बाइस-रने गीबे-माँ बायन
पेट भरे-का बरन रही ले। बीर बोरी जोक कुल वा देन रहें ।

TRANSLITERATION AND TRANSLATION.

Kasas	masai-ka	de	harkā	rahai.	Us-māi-ai	chakā'ik	harkā
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Flowing-from</i>	<i>the-pond</i>	<i>son</i>
hapai	kaikā	hi,	'hap	cham-māi	jam	banir	kāi
<i>the-father-is</i>	<i>old</i>	<i>that,</i>	<i>'father</i>	<i>property-in</i>	<i>what</i>	<i>my</i>	<i>share</i>
so	ham-ka	hai-ai-ka.	Tā	ai	cham	chā	hāi
<i>that</i>	<i>one-is</i>	<i>gone-up.</i>	<i>Then</i>	<i>he</i>	<i>property</i>	<i>him</i>	<i>dividing</i>
hai	mai	hai	ki	chakā'ik	harkā	ai	kaikā
<i>days</i>	<i>not</i>	<i>become</i>	<i>that</i>	<i>the-pond</i>	<i>are</i>	<i>all</i>	<i>things</i>
hai-māi	chakā'ik	hai	vai	chakā'ik	hai	mai	hai
<i>country-into</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>dictionary-in</i>	<i>days</i>	<i>passing</i>	<i>it-one</i>
hai	mai	chakā'ik	hai	mai	chakā'ik	hai	mai
<i>property</i>	<i>squandered.</i>	<i>When</i>	<i>he</i>	<i>it</i>	<i>wanted</i>	<i>And</i>	<i>then</i>
hai	chakā'ik	mai	hai	mai	chakā'ik	hai	mai
<i>great</i>	<i>funny</i>	<i>fell</i>	<i>and</i>	<i>he</i>	<i>poor</i>	<i>became.</i>	<i>And</i>
hai-mai-ka	chakā'ik	hai	mai	chakā'ik	hai	mai	chakā'ik
<i>country-into</i>	<i>one-of</i>	<i>near</i>	<i>to</i>	<i>the</i>	<i>days</i>	<i>and</i>	<i>who</i>

ag'ra	khé-ní	ramar	shamí-lí	paí'wéi.	Así	jan	pháyan-hí
Ár-ow	phé-lí	ránt	féntíng-fó	ant.	Ánt	akot	Ánt
amur	hí-hí-ehai	áwá-ní	áya	pí	hání-lí	chót	rúh-tí.
Ár-ow	ant-ó-ot	shó-wí	Ár-ow	hóy	féntíng-fó	Ár-wíntíng	ant.
Ár	Ánt	Ánt	hóh	nt	dhí-ehai.		
Ánt	to-him	any body	anything	nt	ant-to-píe.		

THE BROKEN DIALECTS OF THE SOUTH.

MIRJAP, PIVARI, KUNDULI, AND OULI.

The first three of these are tribal dialects spoken in Balaghat and Mandla. They are merely broken forms of Nagri, mixed up with other languages spoken in the neighbourhood. These two districts form the meeting ground of Chhattisgarhi, Nagri, Bundeli, and Marathi, to mention Aryan languages alone, and not considering the Dravidian languages which occupy the same tract. The three dialects above mentioned are in the main Nagri. In the same tract we have also Rajpuri, a form of Chhattisgarhi corrupted by Gujarati, Lodhi, which is Bundeli corrupted by Marathi, and Gondi, which is Bundeli in some places and Marathi in others. Ouli is a corrupt form of Nagri spoken in the District of Chhindwara by the Oulis, a Dravidian tribe. It will be more fully discussed when dealing with the specimens. We shall take these dialects in order. They are more jargons than dialects, and full specimens are not necessary.

Marathi is the dialect spoken by the Maras. This is a gardening caste which is numerous over nearly the whole of the Central Provinces, but which appears in the greatest number in Balaghat. Its members are said to have two places of origin, the Deccan and Northern India. Those of Balaghat appear to have come from the latter direction, and this is borne out by the curious irregularities of their jargon, which distinctly point to the languages of the Gangetic Doab. Marathi, as a dialect, is only reported from that district where it is said to be spoken by 12,700 people. It is found all over the District except in the Eastern Taluqas of Solicheri and Raipur of which the main language is the Khajuri form of Chhattisgarhi. It is, so far as its verbal inflections go, a form of Eastern Hindi, resembling the kind of Nagri spoken in Mandla. On the other hand, its nouns resemble one of the Khasi of the east-coast of the Doab. Thus, the Nominative of strong nouns and adjectives, such as *chāpā*, *lālā*, *maṭā*, *maṭā*, ends in *ā*, and, as in Hindi, while the Eastern Hindi Past Tense, with its third person singular in *ā*, is used, the subject has the typical Western Hindi case of the Agent, with *at*. Thus, *paṭhāt lālā*, he was said; *as-ā lālā*, he said. The *ā* in *as-ā* is probably borrowed from Marathi or Chhattisgarhi. The *r* in *paṭhāt* is an evident attempt to pronounce the Marathi *l*.

In the District of Balaghat, the most important language is Marathi. It is a peculiar local dialect known as Marathi, and is spoken by the lower classes over the whole district, except in the Northern Parganas of Mir, Parnawara, Sankha, Bham Lal and Raipur, and in the Eastern ones of Solicheri and Chauri. In the three last-named parganas, all of which lie to the east of the District, the language is the Khajuri form of Chhattisgarhi. In the North-Western parganas of Mir, Parnawara, and Sankha, the Aryan languages are Marathi, Pivari, and Lodhi. These three languages are also spoken over the whole of the Marathi tract and Pivari, also, in Bham Lal. As stated above, the first two are forms of Nagri, and the third is a form of Bundeli. The Dravidian Gujarati is also spoken over nearly the whole district, Gondi, a Dravidian language, and Rajpuri, a corrupt form of Chhattisgarhi, are also spoken in various

included upon. Lakhlei is also spoken in the north and east of the District. The following are the figures for these various languages and dialects:—

Language.				District.				District Total.		Language Total.	
Eastern Sikkim				Khasia				68,300	"		
				Jaintia				1,000	"		
				Mamit				24,500	"		
				Pony				41,200	"		
										135,000	
Bhutia				Sikkim						20,000	
Lepcha										500	
Bhutia				Makha						48,500	
Bhutia Languages										77,500	
Tibet and other languages										4,000	
								Total		301,500	

The first few sentences of the Manual version of the Parable of the Prodigal Son are given as a specimen of that dialect.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGELI (MARATHI FRONT) DIALECT.

(DISTRICT BALASOAR.)

एक चढ़नी-के दो दूरा रहे सो-की-सो-में छोटी दूरा-ने चढ़ने दाऊ-से
 कहिय है दाऊ चढ़-सँसे की भीरी रोया है वो की-या दे-दे । तब उस-ने
 उस-या चढ़नी चढ़ बाँट दे-द । सब दिन नहीं भइस की छोटी दूरा सब
 कहू जमा कर-वे दूर देस-या चले बहुत चतर वहाँ लुचलम-में दिन रोलाइस
 और चढ़नी चढ़-या खाय छारि । जब जब चढ़-या खाय छारि तब वा
 देस-या भारगी भइस और वह भिचारी भै भइस । और वह जा-वे वा
 सुलुच-के रहने-वा-में-में एक-वे गाल रदन लिय कीच-ने सो-या चढ़नी
 सो-में लुकर करावे-या पटीइस । और वा उस सोकला-से पे-या लुकर खात
 रहे चढ़नी पेट भरा-रहे । और सो-या कहू कोरे नहीं देस-रहे ॥

TRANSLITERATION AND TRANSLATION.

Ek	ad-na-ke	do	para	rahē	So-ko-śo-mē	chōṭī	para-ne	caḍ-ṇe	ḍāḍ-ṣe
One	man-of	two	was	was.	Then-of/from-in	the-younger	near-by		
apnā	ḍiḍāḍ	kahī,	'he	ḍiḍ,	ḍiḍā-māḍ	jō	matō	hīḍ	hai
his-own	father-to	said,	'O	father,	property-in/from	what	my	share	is
vō	mā-ḷe	ḍe-ḍe'	Tab	us-ṣe	us-ḷe	apnā	ḍiḍā	ḷī-ḍen.	
that	made	give.	Then	him-by	between-them	his-own	property	was-divided.	
Khar	ḍā	rahī	hīḍ	ke	chōṭī	para	us	kaṭhā	paraḍ-ḷe-ke
Many	days	was	became	that	the-younger	was	all	things	collecting
ḍar	ḍe-ḷe	chāl-gai.	Ḍar	rahī	rah-ṣe-māḍ	ḍiḍ	hīḍ,	us	
different	country-to	went-going.	And	there	vicinity-in	days	passed,	and	
apnā	ḍiḍā-ḷe	khāy	ḍiḍā.	Tab	us	us-ḷe	khāy-ḍiḍ	tab	vō
his-own	fortune	ate-up.	When	he	was	ate-up	then	that	
ḍiḍ-mā	māḷgō	hīḍ,	us	us	hīḍhī	khā-gai.	Ḍar	us	jō-ke
country-in	summe	became,	and	he	a-bigger	became.	And	he	going
us	māḷh-ke	rah-ṣe-māḍ-māḍ	ḍi-ḷe	yāḍ	rahā	lagī	jāḍ-ḷe		
that	country-of	inhabitant-in/from	one-of	near	is-then	begun	when-by		
ḍī	apnā	khā-māḍ	ḍiḍā	chāḍ-ḷe	paṭhā.	Ḍar	vō	us	paṭh-ḷe
his	his-own	field-in	was	is-then	eat.	And	he	there	look-when

je-ll	da-lar	khô-rah	ay-er	pi	khant-akh, sar	â-ll	khô-rah
which	water	used-to-act	has-own	help	used-to-fill, and	birds	anything
not	not?	not-rah,					
anybody	not	used-to-pier.					

Pôwâr is the language of the Pôwârs, an agricultural tribe which traces its origin to the Rajput Franchise of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Waingang valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although Pôwârs are found all over the Central Provinces, a distinct Pôwâr dialect has been reported only from the Districts of Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this returns err'd by error, for the Pôwârs of Chhindwara are now stated to have no peculiar dialect of their own. The number of Pôwârs in Bhandara and Balaghat are, according to the Census of 1881, as follows:—

Balaghat	.....	45,858
Bhandara	.....	79,840

The number of speakers of Pôwâr returned from these districts is much less than the above, viz.,—

Balaghat	.....	41,300
Bhandara	.....	1,700
Total	.....	43,000

Pôwâr, like Marâti, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghelî which we find in Mauddat, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marâthî. For instance, in the following specimens, words like *dhâ*, he gave; *lâh*, he took, are Baghelî; but *khôh*, a certain; *khôd*, they were; *spârâ* or *apârâ*, was; and the case sign *la*, are corruptions of Marâthî; and *â*, *is*; and *khaw*, to have done, come from Western Rajputana. Note also the use of *ad* with a Baghelî past tense, which we have noted in Marâti.

Two short specimens of Pôwâr are given, one from Balaghat, and the other from Bhandara.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGELI (TOWNSHEND) DIALECT.

(DURGUT BHAGWAT.)

कोनो मानुष-का दुइ पैटा रोता । बी-मा-ले कादनी-ने चपरे चाप-का
 चलिम ते बाबा भय्यहि-मा-ले को मोरो विष्ठा से ज दे-देव । मम को-ने
 जन-का चादरी जन बंठि देव । चुन रोत नहीं भया, कादनी पैटा मम देकु-
 निवा कर-खन दूर देख-का चली गयो । यहाँ चाप-खन लुचपना-मो-सब सम्यक्ति
 खोब देख । जब को मम लड़ाव देखु मम 'जल देस-में' चलाव भवे । चखिन
 ज गरीब से गयो । चखिन ज चाप-खन धने देस-के रहवार-मा-ले एक चरे
 रहन लगेव । जे मे बी-का चादनी केतु-माँ लूकर चरावन-का चरु-पादम ।
 चखिन ज जन खोखना-मा-ले बी-का लूकर चाल रोतो, आपन पैटा मम
 चापीव रोतो चखिन कोनो नही बी-का कादरी देन रोतो ।

TRANSLITERATION AND TRANSLATION.

Ko-ni mānuṣ-ka dui paita rōta. Bī-mā-le kād-nī-nē capharē cāp-ka
 Certain man-of two seat were. Then-as-from the-pounger-by his-own
 my'th kula, 'He kula, sampul-nā-lā [o more kula nō a
 father-to said, 'On father, the-property-to-from what my share is that
 de-dēv.' - Mag vō-ka māl āpō dhan bē dha. Jāg
 givē' Then' how-by them-to his-own wealth' dividing gave. Many
 dōj nālē bhayē, nāhāē hāē mē pakuṣṣāē kar-khan dīē
 days not' intense, the-pounger was all together' having-made distant
 dō-ā chāl gayē. Wāh jay-khan khar-pān-nāē mē
 country-to having-gone went. There having-gone rich-man-in all
 sampul kōy dha. Jā vō mē vāy dha, mag mē
 property meeting he-gave. When he all spending gave, then that
 dō-nāē āhī pāw, āhīn ā gūhī bāī gayē. Aīhīn ā
 country-in finish' fūh, and he poor becoming went. And he
 jay-khan wānt dō-āē māl-nā-lā ā ghāt rāhā lagan.
 having-gone that country-of citizen-among was into-house to-live began.
 Jō-ka ē-ā āpō khar-nāē dāke charīman-nāē pūkhān. Aīhīn
 M'own-by him his-own fūh-to water to-fūh mē.
 ā mē khar-pā-nā-lā jō-ā dāke khar bāī bāī lagan pōi
 he that house-to-from which-to the-water coming were he belly
 thānā chāhāt hāē, āhīn khar nāl ē-ā khar dōē hāē.
 to-fill wishing was, and any-body not him-to anything giving was.

The number of people of the Kumbhār or Kumbhā, i.e., Potter caste in the Central Provinces, was, according to the Census of 1891, 103,683, and in 1901 22,465. Of these, only those of Chikindwar, Chanda, Mandla and Balda were returned as speaking a separate tribal dialect. The Kumbhārs of the last two of these districts and of Balda speak corrupt forms of Hindi, Marāṭhī, or Telugu. In Mandla, out of 1,750 Kumbhārs only 20 were returned as speaking a form of Marāṭhī, but an examination of the specimens shows that the Mandla Kumbhār is really, like Marāṭhī and Pwāri, a form of English very strongly affected by Marāṭhī. As in the case of the two districts just mentioned, the Agent can with ad in used before the past tenses of English verbs.

It will be sufficient to give a short specimen of this jargon.

[No. 42.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

KASHMIRI KINDEL.

RICHCHI (KASHMIRI SAGHER) PRADESH.

(DISTRICT BELTARA.)

एक बाबुल-या दो बोला रई। यान्ही बोला बरई, बाबा, पाथी
 तिष्ठा मो-वा दे। वो-ने बोला-या जमा बाउ देइस। बोउे दिन रचिस यान्ही
 बोला सब जमा कर-के दूर देस देल गइस। वो-ने बाईा जा-के सब पैसा
 लो देइस। जब वो-ने सब पैसा लो-देइस सब मईवी थिरिस। कर-के लंगी वो-के
 कपर पहिस। तब एक बडो बड़नो-के जमा जा-के रचिस। तब वो-ने बो-या दुखर
 बराब-या सोत-मे पोरबाइस। वा दुखर फोलखा चात रचिस। तब वो-के मन-मे
 चाइस वा फोलखा जा-के मे-वी रई। जब वो-या कोई-मे खान-या ने देई ॥

TRANSLITERATION AND TRANSLATION.

Ek babul-ya dō bolā rāi. Yānhi bolā barai, bābā, pāthī.
One man-to two men were. The-younger son says, 'father,
this kind mō-to do.' Wā-nē bolā-ya jamā bāu deis. Bō-
self share mō-to poss-3sg. Bō-ye dīn rachis yānhi
Thus do make, the-younger son all together having-made, for
do chāl gāi. Wō-nē bāi-ya jama pāsa lō deis.
country having-gone went. Him-by there having-gone all money he-squandered.
Job tāt wā pāsa kō-dō tāt makāp gāi. Kar-ke
When he all money squandered-had then decrease occurred. Therefore
thus tāt wā upar pāsa; tāt ā bāi sōn-ko jagā jā-ke rāi.
difficultly him-of on fell; then one great man-of place having-gone he-lived.
Tab tāt ā-lā dukar chān-ā kōt-ā pōr-bāi. Wā dukar phō'ā
Then him-by him-to water toget fed-into went. Thus water drink
kōt māi. Tab tāt mān-ā ā, jē phō'ā kōt-ā mō-ti
said went. Then him-of mind-into came, that the-basis having-not I-see
mōt. Jāt ā-lā kōt-ā kōt-ā mō āi.
that-then. Then him-to any-body-by to-not not gone.

The Ūlās are a sub-tribe of the Dravidian Gōnds, and, according to the census of 1901, there are 2,459 of them in the Central Provinces. They are the basis or

minerals of the Gāṅgā, and are of two classes, the first acting as musicians, dancers, and beggars, and the other as doctors and magicians. Most of them probably talk ordinary Gāṅgā, but, from Chhindwara, a hundred were returned as speaking a dialect called Ojā, which was classed as a dialect of Gāṅgā. A reference, however, to the following short specimen will show that it is a corrupt Jargon based on Magāḥ. The total number of Ojās in Chhindwara District is 448.

[No. 43.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Bamhal (Oriss HINDI) DIALECT.

(DUMTER GRAMMOPH.)

एक चादमो-के कुछ बीबा रहबे । लोटने चपन बाप-से मुठबाइस
बाप मोर बिबा मो-से देवे । बाप-ने बिबा दे-दीस और बीदे दिना-के
बाद चपन बिबा इकठा कर बीस दूर-देस-की जाल लमिष और सब
बचको-के खालर कड़ाह दीस । और जब सब लमिष पून बाप बीस कुछ
मुल्य-ने बड़ा काज पड़-बइस और बीस मुठ बयो । और कुछ मने चादमो-के
निलजि जखन बयो मुलक-के और लछ सुवर चरने सोता मियिस । और
दम-की बिनया मिलमिस तो हम बने खुवी होमिष बाइ-के जो मुजर खात-के ।

TRANSLITERATION AND TRANSLATION.

Ek cādamō-ke dei kūtā bhābā rahabē. Lotanē chapana bāp-sē muṭhāis
bāp mor bibā mō-sē dēvē. Bāp-nē bibā dē-dīs aur bīdē dīnā-ke
māt chapan bibā ikṭhā kar bīs dūr-dēs-ki jāla lamīṣ aur sab
bachō-ke khālār kṛḍāh dīs. Aur jab sab lamīṣa pūn bāp bīs
kuch mulyā-nē bṛḍā kāja paḍ-bāis aur bīs muṭh bayō. Aur kuch
manē cādamō-ke nilajī jakhana bayō mulaka-ke aur lacchā suvar
charanē sōtā mīyīs. Aur dam-ki binayā milamīs to ham banē
khuvī hōmīṣ bāi-ke jo mūjara khāt-ke.
Our man-ō' too am were. The-pounger his-am father-to said, 'father,
my share was to give' His-father share gave-away. And a few days-ōf
that after his-am share hereditated, distant country-to went-away. And all
boys-to-to khālār kṛḍy-dīs. Aur jab sab wāhlyā-pūl khāy-īn wāh
harlo-ōf for-the-into went-away. And when all relations along that
work-am boy kāl pa-gais aur wāh tū-gayl. Aur wāh bāi-ke dām-ke
country-to great famine fell and he was-broken-down. And he good man-ōf
nīlaj jāna wāh mulak-ke. Aur na sawar darīwa khātā bhājā.
aur went that-very country-ōf. And he went to-for to-folds met-him.
'Aur ham-ke bhāijā mīthā to ham boy khātā hōm khāy-ke
'And me-to kākā if-might-be-given then I very glad might-be eating
is sawar khāt-hal.'
which mine are-eating.'

CHHATTISGARH.

The form of Chhattisgarhi which is current in Raipur is that illustrated in the grammatical sketch given on pp. 28 and f.

[No. 44.]

INDO-ARYAN FAMILY,

MEDIATE GROUP.

EASTERN HINDI.

Cousin-brother on Land.

(DIRECT BROTHER.)

कोनी चादूनी-के दू बोकरा रहिस-हे। बो-नी-के सभ-से छोटे-वर अपन दास-से कहिस के बीच और बिछा बीच बी-ना दे-दे। तब बी-वर अपन जयदाद-ना बौट दिहिस। बोरेक दिन-के बिहे छोटे बोकरा-वर अपन सभ जयदाद-ना और-के दुरिछा देस कले मरुस और उहाँ करन सभ जयदाद-ना बूँक दिहिस। अब सभ बूँका सभ तब उहाँ बकान बहिस और बी-वर मरीज भव रह। तब बी-वर बी नाँव-के एक बसुन्दा-के घर रहे रहिस बीन-वर बी-ना अपन बिल-माँ बूँकरा कराये-वर भेलत रहिस है। और बी-वर बी बूँसा-ना बी-ना चेटा-भन खात-रहिस अपन पेठ भरे-ना चाहत-रहिस। और सोनी-ना बीनी नहीं देत-रहिस। तब बी-ना चेत खादस और कहिस के मोर ददा-के बलबीन मोकर-ना केले-के तुलीं खात-वर भिगत-है और में भूखन मारत-हीं। में उठ-के अपन ददा-के नवीन चाहीं और बी-वर-से कहहीं के ददा में खरन-के उकटा और तीर चातु-माँ पाव करे-हीं। में मोर जहका कदाये-के बीच नहीं छवि। बी-ना अपन मोकर-माँ के एक जान। और बी-वर उठ-के अपन ददा-के दास कले कहिस। बी-वर बोरेक दुरिछा कहे-रहिस-है के बी-वर ददा-वर बी-ना देख-के ददा कहिस और दीर-के बी-वर-के भिल-के भूमिस। तब बोकरा-वर कहिस के ददा में खरन-के उकटा और तीर चातु-माँ पाव करे-हीं और में तीर जहका कदाये-के बीच नहीं छवि। तब बी-वर ददा-वर अपन मोकर-ना कहिस के मुन्दर जपड़ा बिकाव और बी-ना रहिभाव और बी-वर हात-माँ दूँदरी और दाँव-माँ घनवी परिणव और हज-सब खाई और जमी जमी। जाये-वर के मोर जहका मर कहे-रहिस-है बी गहे। गँगाद कहे-रहिस-है भिल कहे। और बी-वर अपन करे कहिस ॥

बी-वर बड़े जहका-वर बिल-माँ रहिस। और अब बी-वर घर-के नवीन जाये कहिस बाँका गाव-के सबद सुमिस। और बी-वर अपन मोकर-माँ-के एक-ना बकाव-के भूमिस के धे का होत-है। तब बी-वर बी-वर-से कहिस के तीर भाई चादस-है और तीर ददा-वर मुन्दर जेवहार रहे-है काये-वर के बी-ना

वीम कुसुम पादस-रै । तब बो-हर गुच्छा कविस और मिलर जाले नहीं चाहिस ।
 तब बो-हर ददा-हर बाहरि-सँ चा-ले बो-ना मनाले ललिस । तब बो-हर
 चदन बाध-जा कविस के देख के चलेक दिग-से दिसा भरत-दों और कसू
 गोर कुसुम-स नही टारिब और तँ-हर बो-ना केरिवा-के विवा-मन-ले नहीं
 दिये के मै चपन संबी-ले संम सुखी करेगैव । पर से गोर बाइजा बीन पतु-
 रिवा-के संम गोर सब भाव-वसुत-वा भाव-ले बैठे-है लेसमे बो-हर चाहिस है
 मैसमे तँ-हर बो-हर चारिग सुन्दर जेवनार करे-वस । बो-हर ददा-हर
 कविस के तँ-हर सब दिग-ले गोर संम हस और बीन कुल गोर से सो सब
 गोर है । पर बो-ना चमन्द करे चारी और सुखी मनाले चाहो काई-कर के ये
 गोर भाई कर नये-राहिस है केर बीहुम-है । मैसाव नये-राहिस-है केर निजिस-है ।

day's work, *hār* dear-to *wō-har-ō* will-be *chōm*. *Tāh* *chōk'vī-lar*
pīp *ōh*, and *coming* *hō-ōh* *meeting* *hōh(-lō)*. *Thān* *ō-ō-ō*
kāh *hō*, 'dōh, *mā* *arag-hō* *ōp'a* *hō* *hō* *ō-ō-ō* *pāp*
and *thō*, 'father, *I* *hō-ō-ō* *opposite* *and* *thō* *prōmō-ō* *ō*
kān-hāh, *hō* *mā* *hō* *hōh* *hōhō-ō* *pō* *mā* *hō*.' *Tāh*
kān-hō, and *I* *hō* *am* *hō-ō-ō* *for* *work* *and* *am*.' *Thān*
wō-har *dād-har* *apōn* *nōk-hō*. *Kāh* *hō*, 'under *kāp'a* *nōh*
his *father* *hō-ō-ō* *arrange-to* *said* *thō*, 'hōh' *stāh* *hō-ō-ō*
hō *wō-h* *pōhō-ō*. *hō* *wō-h* *hōh-ō* *māh* *hō* *pō-ō* *pōh*
and *hō-ō* *pō*. *And* *hō* *hō-ō-ō* *ring* *and* *foot-ō* *hō-ō*
pōhō-ō, *hō* *kān* *mā* *kāh*, *hō* *kāh* *hō*; *hō-ō-ō* *hō* *ō-ō*
pō, and *(hō-ō-ō* *ō-ō*, and *arranged* *make*; *hō-ō-ō* *thō* *my*
hōh *am* *gō-ō-ō-ō-ō*, *hō-ō-ō*; *glōy* *gō-ō-ō-ō-ō*, *mā-ō-ō*.' *hō*
am *dōd* *hō-ō-ō*, *am-to-hō*; *hō* *hō-ō-ō*, *am-fō-ō*.' *And*
wō-mā *am* *hō* *hō*.
Thō-ō *hō* *hō-ō*.

Wō-h *hō* *hōh-har* *hō-ō* *mā*. *hō* *pō* *wō-h* *gō-ō-ō*
hō *older* *am* *hō-ō-ō* *am*. *And* *hō* *hō-ō-ō*
māh *hō* *hō*, *hōhōhō-ō* *am* *am*. *hō* *wō-h* *apōn*
am *hō-ō-ō* *hō-ō*, *am-ō-ō-ō* *hō-ō-ō*. *And* *hō* *hō-ō-ō*
māh-ō-ō-ō *hō* *hō-ō* *hōh* *hō* *pōhōh* *hō*, 'yō *hō* *hō-ō-ō*?' *Tāh*
am-ō-ō-ō *am* *am* *am* *thō*, 'hō *am* *hō-ō-ō*?' *Thān*
wō-har *wō-har-ō* *kāh* *hō*, 'hō *hōh* *hō-ō-ō*, *hō* *hō* *dād-har*,
hō *hō-ō* *said* *thō*, 'hō *brother* *am-ō-ō*, and *thō* *father*
stōh *pō-ō* *hō-ō-ō*; *hō-ō-ō* *hō* *wō-h* *hōhō* *hō*
hō *hō* *hō-ō-ō*; *hō-ō-ō* *thō* *hō* *hōhō* *hō-ō-ō* (-*with*)
pō-ō.' *Tāh* *wō-h* *gōh* *kāh* *hō* *hōh* *pō* *māh* *hōhō*. *Tāh*
hō-ō-ō. *Thān* *hō* *am* *hō* *hō* *hō-ō* *hō-ō* *am* *hōhō*. *Thān*
wō-h *dād-har* *hōhō-ō* *hō* *wō-h* *māhō* *hō*. *Tāh* *wō-h*
hō *father* *outside-to* *coming* *hō* *to-appear* *hō-ō*. *Thān* *hō*
apōn *hō-h* *kāh* *hō*, 'dōh, *mā* *hō* *hō-ō* *hō-ō* *hōh* *hōh*
hō-ō-ō *father-to* *said* *thō*, 'am, *I* *am-ō-ō* *days-am* *am-ō-ō*
hō *hōhō* *hō* *hō-ō-ō* *māh* *hōhō*, *hō* *hō-har* *mā-h* *hōhōhō-ō*
and *am-ō-ō* *hō* *am-ō-ō* *and* *hō-ō-ō*, and *thān* *am-to* *am-ō-ō-ō*
pōhō-ō *māh* *hō* *hō* *apōn* *māhō-ō* *māh* *hōh*
hō-ō-ō *am* *hōhō* *thō* *I* *am-ō-ō* *am-ō-ō-ō* *am* *hōhō*
hōhō. *For* *yō* *hō* *hōh* *hō* *hōhōhō-ō* *māh* *hō* *am* *māh*
hōhō-ō. *But* *thān* *hō* *am* *hō* *hōhō-ō* *am* *hō* *hō* *hōhō*
hōhō-ō *hōhō-ō* *hōhō-ō*, *hōhō* *wō-har* *am-ō-ō*, *hōhō* *hō-har* *wō-har*
hōhō *hōhō* *hōhō-ō*, *am-ō-ō* *hō* *am*, *am-ō-ō* *thān* *hō*
hōhō *under* *pō-ō* *hō-ō*.' *Wō-h* *dād-har* *kāh* *hō*, 'hō-har
for *am* *hō* *hōhō*.' *hō* *father* *said* *thō*, 'thān

ek	din-ik	re	ek	hse,	hār	jān-kuchh	mā	hai	sā	ab	tir	hai.
all	days	of-me	with	art,	and	what-ever	mine	is	that	all	times	is.
Par	at-ik	amā	hā	chhā,	hār	khā	chhā	chhā	chhā	chhā	chhā	chhā
But	at-these	rejoicing	to-make	is-proper,	and	marriage	to-rejoice					
chāhī;	khā-hā	he	ye	tir	khā	chhā-gāyā-chhā-hā,	phā					
is-proper;	because	that	this	day	brother	dead-had-gone,	again					
jāhāi;	glāy	gāyā-chhā-hā,	phā	chhā	hai.							
came-to-life;	but	had-gone,	again	found	is.							

The language of the Bilaspur District is also pure Chhattisgarhi as will be evident from the following two specimens. The first is a version of the *Fable of the Frog and the Bee*, and the second a *folktale*, of how the Fisherman's boy outwitted the Hunter.

It may be mentioned here that there are reported to be 150,000 Gonds in Bilaspur, of whom only some 8,000 speak Gondi. The remainder speak Chhattisgarhi, and are included in the figures for that language for Bilaspur District. Their patois differs slightly from that of their Aryan-speaking brethren, owing to the use of a few aboriginal words, but the difference is not sufficient to enable us to class their speech as a separate dialect.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHANDIGRAMI or LARLI.

(DOWRY BRIDGES.)

SPECIMEN I.

कोनो मनसे-से दूध बेटवा रहिन । उन-माँ-से बोटका-कर चपन दूदा-से
 कहिस दूदा मासमना-से तीन हीका सोर बाँटा-माँ परत-बीची सोन मो-का
 दे-दे । बी वो-कर चपन मासमना उन-का बोट दिहिस । बी बहुत दिन नहीं बीते
 पाइस से बोटका बेटवा चपन सब चप लकित-से दूर देस-माँ निकर-गइ । बी
 इहाँ चपन चप-का बाँच-रस-माँ लड़ा-दिहिस । बी जब बच्चा-का भूँख डारिस तब
 वो देस-माँ बड़ दुकान परिस । बी वो-कर भूँख भरे-वागिस । तब वो चप-से
 वो देस-से कोनो संकच से इहाँ जा-से रहिस । बी वो-कर वो-का बेल-माँ
 सुँवरा बराबे कर लड़ाइस । बी तीन भूँख-का सुँवरा जात-रहिन तीन का पाच-से
 पैठ भरे-से बीकर मन भय-गइ लकी-से बो-का कोनो कुछ नहीं देल-रहिस ।
 बी जब वो-कर बेल चपिस वो-कर कहिस से बीर दूदा-से पैठन कलकी मुति
 राग नीकर उई दिन-कर-सेर खा-बी-से बाँच जात-गये बी में इहाँ भूँख भल-
 ली । में बल-से चपन दूदा-सेर जावों बी वो-का कहिनी दूदा में भयमान-से
 बी तोर कमूर करे-ली बी जब में तोर बेटवा कहावे जोन नहीं रह्यो । बी
 मो-का में चपन एक मुतिहार सोही राख-से । बी वो-कर कहिस बी चपन
 दूदा-सेर पाइस । बी जब वो-कर दूदा वो-का दुरिहा-ले पावत देखिस वो-का
 मवा पाइस बी बीर-से वो-का पोछा-लिहिस बी वो-कर भूँमा लिहिस । बी
 बेटवा वो-का कहिस दूदा में भयमान-से बी तोर कमूर कर-कावों बी तोर बेटवा
 कहावे जोन नहीं रह्यो । पर दूदा-कर चपन कहिसा मर-का कहिस बने-मुनकर
 कपड़ा जावा बी वो-का परिणामा बी वो-कर हक-माँ सुँदरी बी पॉय-माँ वनही
 परिणामा बी चपन खाई बी खुसी मनाई । का-कर-से से बीर बेटवा मर तब-
 रहिस बी केर बी कहिस वो ममाव तब-रहिस वो-का पाच-खावों । बी तब-मम
 खुसी मनावे बाबिन ॥

चलका-माँ वो-कर बड़का बेटवा तीन बेल माँ रहिस तीन जब घर-से
 सकटा-माँ पहुँचिस तो वो-कर बाँचा बी बाका मुनिस । वो-कर एक नीकर-का

बलाह-को दूधिस से खाये होत-गई । श्री बी-वर को-का कहिस तीर भाई पादु-
 कहे श्री तीर ददा बी-वर खातिर नेवला करिस हवै का-वर को बी-वर को-का नंगल
 नंगल पाइस । अतका सुन-को बी रिखाव-गइस श्री पर-मां नहीं पावत-रहिस ।
 तो बी-वर ददा बाहिर बाह-को को-का मगाइस । बी-वर अवन ददा-का जवाब
 दिहिस देख में बलेक बह-से तीर भौकरी बजाये-हों श्री तीर कहे बाहिर बा-भू
 नहीं भवों । तयो-वे तैं सी-ला एक छठस बजाये नहीं दिहै बी-मां अपन संसी-
 मन बंध मीला करवों । श्री जैसने ये तीर बेटका बाबूज जौन-वर तीर बिंदवी-
 का चतुरिगा-मन-ला बजाव-दिहिस तैसने तैं बी-वर खातिर नेवला-गवायो
 करे । तब बी-वर को-का कहिस बाबू तैं तो तीर संग भव-दिन रहत-वस श्री
 जौन-कुड़ तीर हवै तीन तीरेन अप । हे उचित रहिस को हम-मन सुखी-मनावे
 श्री जानंद कही का-वर को ने तीर भाई मर-मव-रहिस तीन पुन बी-वहिस श्री
 बजाव-वत-रहिस तीन मिहिस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARH OR LARIL.

(DISTRICT BILASWAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kina mar-ke-ko dā ho'vā mīn. Tū-mī-ā chho'kī-ko
A-certain man of his was were. Then-is-from the-younger
 apen dā-ā-ā kākā, 'dādā, mī-matā-ko jām kīā nīā kīā-mī
his-own father-to said, 'father, property-of which share my share-to
 jām-kīā, kām wā-kī dī-ā, ā wā-ko apen mī-matā wā-ko
will-to-giving, that was-to give. And he his-own property them-to
 kīā dīā. ā kākā dīā nāh bīn-pān ko
distributing gave. And many days not were-allowed-to-pass that
 chho'kī ho'vā apen ab dīā nāh-ko kīā dī-mī nī-ko-gāy.
the-younger so his-own all fortune collecting distant country-to send-away.
 ā nāh apen dām-kī nāh mān-mī wā-dīā. ā jō
And three his-own fortune twice hundred-thousand-in expended. And when
 jām-kī pāk-kīā tū wā dī-mī kīā dādā pān,
the-whole he-had-expended then that country-to a-great famine fell;
 ā wā-ko bīkīā nām kīā. Tū wā chō-ko wā dī-ko
and he from-longer to-die began, then he going that country-of
 kīā mān-ko kīā jī-ko mīn. ā wā-ko wā-kī kīā-mī
a-certain well-to-do-man-of was going there. And he him field-to
 āwā chō-ko pāk. ā jām mān-kī āwā kīā-ko
some to-ford sent. And what chief some send-to-not
 tām-kī kīā-ko pāk mān-ko wā-ko nām mān-gāy. Tāt-kī wā-ko
that-very riding thence to-jit his mind became. Then-then him-to
 kīā kīā nāh dī-ko. ā jō wā-ko chō chō-ko
anybody expiring not well-to-give. And when he some some
 wā-ko kīā ko, 'mā dādā-ko tām kīā bīkīā mān kīā
he said that, 'my father-of such low-much there servants are
 jō-ko mān kīā-jī-ko kīā-jī-ko, ā mān
when-of was being-eaten-(and)-drunk there-remain over-and-along, and I
 kīā mān. mān-kī. Mā chō-ko apen dādā-ko jām
have from-longer dying-am. I being-gone my-own father-own will-go
 ā wā kīā, 'dādā mā mān-ko ā kīā kīā
and him-to I-will-say, 'father, I God-of and of-there am

mǐ-jā-kǎi-yāi, An jǐn'ā yě tǐ bǎi'wǎ lǐ jūn-hāi tǐ tǐ
I-might-have made-merry. And as-even this day am come who day
 jūn'gǐ-kǎi pǎi-chǐpǐ-mǎn-lǐ, kǐ-wāy-dǐk, sǐt'ān tǐl wǒ-hāi kǎi-lǐ nǎw'āi
divided . karlofo-to pass-to-and, as-even then him-of for myself
 kǎi-lǐ kǎi.' Tāi wǒ-hāi wǒ-lǐ hāi, 'hāi, tǐl āi nǎ
invitation modest.' Then he him-to said, 'na, then indeed of-me
 mǎg mǎ dīn tǎi-tāi-hāi, āi jūn-kǎi-lǐ nǎi hǎwǐ tǎn tǐk'āi
will all days live, and what-ever more is that thing-indeed
 āi. Yǐ wǒ-lǐ tǎi kǐ hāi-mǎn kǎi-lǐ-mǎn āi kǎi kǎi;
is. This proper now that as may-make-merry and rejoicing may-do;
 kǐ-hāi kǐ yě tǐ kǎi mǎi-gǎi-mǎi tǎn pǎi jǐ-wǎi, āi
become that this day brother dead-but-pass he again after-again; and
 pǎi gǎi-mǎi, tǎn mǎi.
but had-pass, he mayfound.'

[No. 46.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHATTOPADHYAY ON LAMEL.

(DISTRICT BILASPUR.)

SPECIMEN II.

एक-दल गाँव-माँ किछ भी केवटिन रहिस। ते-कर एक-दल लहका रहिस। किछ-कर लहकाज-के रहिसा लावन-रहिस। तब एक दिन गाँव रहिसा मनि-कर पावस। तब छियाव मन-कर-माँ न रहि। लहका कर राखत बैठे-रख। साक-कर पूँचिस कस-रे बाबू तीर दार्द-दहा-मन कहाँ गये-हैं। चोलेक-माँ दूरा-कर कहिस के मोर दाई गये-हैं एक-के दू करे-कर। भी दहा-कर काटा-माँ काटा कहे-कर गये-हैं। तब साक-कर कस-के केके चोटिया-कस है दूरा। तब दूरा कस में तो ठीका चोटिया-माँ। चोलेक-माँ दूरा-के भी साक-के कराई भव-भव। साक-कर कहिस के तँ बीन कात-का चोटिया-के-कस तीन कात-का मिरलीन कर है। नहीं करने तो तो-ना चोलेक-के कचहरी-माँ के-जायो। तब तो-ना मला चो-जायी। दूरा-कर कहिस मोर दार्द-दहा-मन कात-का तीर रहिसा लावन-हैं ते-ना ते कीड़-देवे तब मैं ते-कर भेड़-का बतायी। चोलेक-माँ साक-कर कहिस के भेड़-का नहीं बतावे तो तो-ना कीड़ करवा-देवी। तब दूरा-कर कहिस भी महराज भव। साकेव-लीन चयो। किछ-के दूरा भी गाँव दूनी मन साकेव-लीन मदन। साकेव-लीन साक-कर फिरवाव करिस के महराज में गाँव विचनिसा किछ-के घर नहीं तब किछ भी केवटिन भव-माँ नहीं रहिस। ते-कर लहका रहिस। तब मैं चो-ना पूँचिस के कस-रे बाबू तीर दार्द-दहा-मन कहाँ गये-हैं। तब ते दूरा-कर कस के मोर दाई गये-हैं एक-के दूरे करे-कर भी दहा कहे-हैं काटा-माँ काटा इधे-कर। तब ते-कर भी मोर कराई भव-भव। ते-कर मोर दार-बीत गये-हैं। ते-कर निवाक-का कर-दे ते-कर लैनन चोटिया-कस है। साकेव-कर दूरा-मे पूँचिस के कस-रे दूरा ते कर भेड़-का बतावे। दूरा कहिस भी महराज साक-कर सबो छिया-का कीड़ देवी ना महराज। चोलेक-माँ साकेव-कर साक-का पूँचिस के ते-कर भेड़-का दूरा-कर बताव-देवी तो सबो छिया-का कीड़ देवे ना। साक कहिस भी महराज। भी नहीं बतायी तो सवा चो-जायी न महराज। साकेव कहिस चखा लुम-मन जुमे-चाव छोड़े रवा। साकेव दूरा-का पूँचिस कस-रे दूरा ते केके केके साक-का चोटि-

बाबू । दूर का किस में ऐसन मोठिवझी के साथ बूझिस के बस-रे बाबू तोर दार-
 ददा बर्बा मये नै । तब में कछी के मोर दार-रे मये के एक के पुई बरे-बर नी
 ददा मये-रे बाटा-मां बाटा हँधे-बर । मुना महराज मोर दार-रे मये नै बस
 हरे-बर । तब एक-ठग-के दू दार होत-नै । बे-कर मेह इरा बस महराज ।
 दूसर बात ऐसन बस के मोर ददा-हर-भाटा-बारी-मां बाटा हँधे-बर मये-रकिस ।
 तब महराज बाटा मां बाटा होत-नै । तब में कछी बाटा-मां बाटा हँधे मये-
 नै । इरा साथ-हर तपार-रे बरिस मोर-नीग । साथ-बर मोटे-ब-मां बड़बड़ाते
 बाबिस । बाबिस ककिस, चुम रही साथ । तें लो पार-मये । इरा दूर-हर
 पीत-महस । दूर-हर बिरलीन बाल-का बसाइस-नै । बनिबा ला जीड़ दे ॥

[No. 45.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHANDERMAHAR OF LALAI.

(TOWNSHEND MANUSCRIPT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek-ān	gām-ai	lāw;	sa	karṭin	akh.	Ti-har
One	village-in	a-fisherman	and	a-fisherman	were.	Then-of
th-han	lāh	akh.	Ek-ān-har	makij-an-ko	rupya	light-akh.
one	was	was.	The-fisherman	banker-of	money	light-akh.
						and.
Tāh	āh	āh	āh	rupya	māp-ko	th.
Then	one	day	the-banker	money	to-demand	was.
						Then
ghar-ai	sa	akh.	lāh	ghar	rikhāt	banker-akh.
house-in	and	were.	The-ay	house	guarding	staid-was.
						The-banker
'kar-ā,	lāh,	th	āh-dāh-man	lāh	gaye-hai?	'Watch-ai
'and,	boy,	th	my mother/father-(plur.)	where	gone-are?	'Therupon
kar-har	lāh	he	'mā	āh	gaye-hai	th-ko
the-boy	said	that	'my mother	gone-is	one-of	two
						making-for,
dāh-har	kāh-ai	lāh	rāh-har	gaye-hai	Tāh	āh-har
father	there-is	there	standing-for	gone-is	Then	the-banker
						said
he	'kām	gāh-ai	th	thā?	Tāh	thā
that	'how	are-you-talking,	O	boy?	Then	the-boy
						said,
thāh	gāh-ai	thāh	thāh	sa	āh-ko	hāh
there	on-saying,	Therupon	the-boy-of	and	the-banker-of	gave-ai
thāh-gāh.	āh-har	lāh	he	'tā	jāh	lāh-lā
known.	The-banker	said	that	'then	what	words
						said-hai
thāh	lāh-lā	drāh-har-lā.	Kāh-lāh	th	th-lā	āh-lā
those	words	true-made.	If-thou-will-not-do-(st)	then	then	the-father-of
kāh-lāh-ai	th-lāh	Tāh	th-lāh	māh-lāh-lāh.	Tāh-har	lāh-lā,
	must-into	I-stall-carry.	Then	thou-is	possessed-will-do.	The-boy
						said,
āh-dāh-man	jāh-lā	th	rupya	light-hai	th-lā	tā
another/father	here-must	th	rupya	see	that	thou
						will-give-up,
thāh	jā-har	lāh-lā	lāh-lāh.	thāh	āh-har	lāh-lā
I	thāh	missing	will-tell.	Therupon	the-banker	said
						that,
thāh	lāh-lā,	thāh	th-lā	lāh-har-lāh-lāh.	Tāh	jāh-har
and	thou-will-tell,	then	thou	I-stall-get-impelled.	Then	the-boy
						said,

maht'raj, chah, Sāhah hīg chah.' Kān-j-ka thāi an ah dāi
Sir, come. The-Sāhah near let-us-go. The-fisherman's son and the-lender both
join wish hīg gān. Sāhah hīg ah-har phāyāi khaē ka
person the-Sāhah near want. The-Sāhah near the-lender completed made that,
 'Maht'raj, māi ij bānāyāi kōn-j-ka ghar gāyāi. Thā
Sir, I to-day to-the-morning the-fisherman-of house-to want. Then
kōn-j an kōn-j-in ghar-nāi khaē nāin. Wā-har khaē nāin.
the-fisherman and the-fisherman the-house-in not were. His son was.
 Thā māi wā-lā phāhāwē ka, "kōn-re khaē, wē dāi-dāi-man khaē gāyē
Then I him asked that, "will say, they person where gone
hāi?" Thā yā-jāi-har khaēy ka, "māi dāi gāyē-hāi th-ka dāi kōn-re,
are?" Then this say says that, "my mother gone-is one-of two making-for,
we dāi gāyē hāi khaē-nāi khaē. Sāh-re-hāi." Thā yā-har an
and father gone is there-is there fencing-for." Then this-one's not
māi khaē māy-gāy. Thā-har māi hāi jāi khaē-hāi. Thā-har
my quarrel become. This-one's my defied victory is-achieved. This-of
siyar-in kōn-dāi, yā-har jōn gōhijāt-hānāi." Sāh-har jāt-lā
decided do, this-one as to-saying." The-Sāhah the-boy
phāhāi ka, "kōn-ē jāt-lā, yā-har khaē-lā khaē-lā?" Thāi khaē,
asked that, "will say, this-of the-morning will-gone-tell?" The-boy said,
ka, maht'raj, ah-har māi rāyāi-lā chāh-j-āh-nāi, maht'raj?"
yes, Sir, the-lender all money will-give-up (or) not, Sir?"
 Wēk-nāi māh-har siw-lā phāhāi ka, "yā-har khaē-lā jāt-lā
Therefore the-Sāhah the-lender asked that, "this-of morning the-boy
hāy-dāi, wē māi rāyāi-lā chāh-j-āh-nāi?" Thāi khaē,
will-tell, then all the-reason will-give-give-up?" The-lender said,
"hāi, maht'raj. Aē māi-khaē-lā tū māi-lā-jāt-lā, maht'raj?"
"yes, Sir. And he-will-not-tell then will-be-resented-for-not, Sir?"
 Sāh-har khaē "sāh-lā, tū-man chāp-chāp phāhāi māi." Sāhah
The-officer said "all-right, you already standing remain." The-Sāhah
jān-lā phāhāi, "kōn-re, jāt-lā māi khaē khaē. Ah-lā gōhijāyē?"
the-boy-to asked, "will, say, then how how the-lender spoke?"
 Thāi khaē, māi ahn gōhijāyāi ka, an - phāhāi ka, "kōn-ē,
The-boy said, "I to-the-morning spoke that, the-lender asked that, "will,
khaē, wē dāi-dāi-man khaē gāyē-hāi?" Thā māi khaēyāi
say, they person where gone-are?" Then I said
ka, "māi dāi gāyē-hāi th-ka dāi kōn-re, an dāi gāyē-hāi
thāi, "my mother gone-is one-of two making-for, and the-father gone-is
khaē-nāi khaē. Sāh-re-hāi." Sāh, maht'raj, māi dāi gāyē-hāi ahn
there-is there fencing-for." How, Sir, my mother gone-is gone
dāi-hāi. Thā th-hān-ka dāi thāi hāi-hāi. Thā-har māi-lā jāt-lā,
to-split. Then one-part-of two split-part become. This-thing-of morning this is.

mah-tai.	Dad	had	some	ry	he	was	dash-lar	Wah-hai-mah
Sir.	The other thing	as	is	that	my	father		bringed garden-in
khi	Shih-lar	gaye-khi.	Tai,	mah-tai.	Wah-mah	khi	hai-hai.	
thorn	sticking-for	pasture.	Then,	Sir,	bringed-in	thorn	are.	
Tai	and	kai-yai,	"kai-mah	khi	shih	gaye-hai."	Ist	shih-lar
Then	I	said,	"thorn-in	thorn	to fence	pasture."	This	banker
last.	last	may-ly.	Shih-lar	wah-mah	hai-hai	ly.	Shih	
a-fight	fought	me-of-with.	The banker	thorn-pasture	to-manner	ly.	The Shih	
last,	'clap	said,	and,	Tai	to	his-gate	Ist	shih-lar
said,	'silly	remain,	O-banker,	Then	surely	not-defended.	Then	say
gave.	Tai-lar	sir-lar	hai-lar	hai-lar.	Shih-lar	shih-lar.		
are.	The boy	true	things	language.	Repeat	pick-up."		

FREE TRANSLATION OF THE FOREGOING

In a certain village there lived a fisherman and his wife, with their only son. The fisherman owed some money to his banker, and one day the latter came to demand for it. The old people were not at home and only the boy was keeping house. Asked the banker, "Well, boy, where have your father and mother gone?" Said the boy, "My mother has gone to turn one into two, and my father has gone to fence thorns with thorns."

"What nonsense is this you are saying," said the banker. Replied the boy, "I am telling the simple truth."

Then the banker and the boy began to quarrel, and the former challenged the latter to prove the truth of his words, and threatened if he did not do so to lead him off to the Shih's court, and get him punished. The boy said he would tell the meaning of his words, if the banker would let off his father's debt. Said the banker, "If you won't tell it to me, I'll get you put in jail." Said the boy, "Yes, Sir, I agree to that. Come along to the Shih." So the fisher-son and the banker went off to the Shih, and there the banker made the following complaint:—

"Sir, this morning I went to the fisherman's house, and the only one there was this boy, his son. I asked him where his father and mother were, and he said to me, "my mother has gone to turn one into two, and my father has gone to fence thorns with thorns." Thereon we began to quarrel, and held a wager, which we have brought in you to decide." The Shih asked the lad if he would tell the meaning of his words. "Yes, Sir," said he, "provided the banker will credit my father's debt." Then the Shih asked the banker if he agreed to this. "Yes, Sir," said he, "provided that if he fails to explain them he is punished." "All right," said the Shih, "hold your tongues, and stand where you are." Then he turned to the boy, and asked him, "well, boy, what was it that you said to the banker?"

Said the lad, "the banker asked where were my father and mother, and I replied, "my mother has gone to turn one into two, and my father has gone to fence thorns with thorns." Sir, my mother had gone out to split peas, and when you do that, each pea turns into two. That is the meaning of my first statement; and as to the second, my father had gone to fence his egg-plant garden with thorns, and, Sir, the egg-plant is

well a thorny shrub, and therefore I said that he had gone to fence them with thorns, and yet the banker quarrelled with me !

The banker began to murmur, but the Sâk's aid, "hold your tongue. You have fairly lost, and the boy has fairly won, for he has proved that what he said was true. You must remit the debt his father owes."

The Aryan language spoken in the Federated States immediately to the west and south of Bilaspur and Raipur, *viz.*, Kharakha, Chhindwada, Khalsagarh, Mandla, and Kanker is the same form of Chhattisgarhi as that which prevails in those districts, and it is hence unnecessary to give versions of the Parable of the Prodigal Son, in the dialect peculiar to them. It will suffice to give short original passages in the dialect of Kharakhia, to the west of Bilaspur, and of Khalsagarh, to the west of Raipur,

The following specimen is the deposition of a witness in the local dialect of Kawarima. The only peculiarity which need be noticed is the preference for the contracted form of the Definite Present tense. Thus, *paŋkaŋ*, I support, instead of *paŋaŋ*-*kaŋ*. This contraction is carried to an extreme in *raŋkaŋ*, he dwells, for *raŋkaŋ*-*kaŋ*.

[No. 47.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHRISTIANISATION OF LAGU.

(STATE KAWARIMA.)

हम अपने दादा-के चार बेटा हम । चौ-साँ-से मैं सब-से बड़े हूँ । और दू भाई और सस-साँ रहत हवें और एक भाई महुमहुा नाँव-साँ रवे । मैं अपने दू भाई-सा बनी-बूती कर-के पोछती । चौ-साँ-के एक-वर लपका बलावे । और बोलवाओ मुदराँ और पास हवे । हे-सा बोल बी-के अपने पिठ भरवन । एसी मैं बीड़ कुन कोही बीड़-हवी । पानी नहीं बरसिवा तीन पा-के बिरवा सुखा गइस । एसी मैं चरन दुखी भाई-सन-सा शिली-सा पसारू का-वर के और मुदराँ पड़ती पड़ गईस-वे । मैं बकेला नहीं बोल सकैत और और पास बील पला नहीं रविष । सुन लख्खा और पास दू बेला हवे । एसी एक बेला अपना भिजही लीं पिसारू । दू बेला-साँ मुदराँ बराबर नहीं बोल सकीं । और दाई और दूसर भाई-के सस-साँ महुमहुा-साँ रहत-हवें खम् खम् और पास बा लावे । फिर अपने गति नजे आवे । और गति-से चौ-वर गति एक बीस पड़वे ।

TRANSLITERATION AND TRANSLATION.

Ham	apan	dad-ka	shir	lakh	har.	Ō-mā-ka	maŋ	saŋ-ka
We	our	father-of	four	sons	are.	Thou-in-from I	all-than	
hup	huk	Mā	dā	bhai	mā	maŋ-mā	rahat-hawā.	ān
elder	am.	My	two	brothers	me	with	live.	and
ek	bhai	Mā-māp	ghar-mā	rahat.	maŋ	apan	dā	
one	brother	My-mother	all-gar-in	live.	me.	I	my-son	two
bhai-lā	bhai-bhai	kar-ka	paŋkaŋ.	Ō-mā-ka	da-har	lagya		
brothers	field-fellow	doing	support.	Thou-in-of	are	done		
hujika.	Mā	kar-mā	hujikā	mā	pa	hawal.	Te-lā	ja
plough-m.	My	field(-of)	land	me	with	in.	That	ploughing
ka-ka	apan	pā	har-kan.	kaŋ	maŋ	huj-kan	kaŋ	
working	our-own	belong	up-fil.	Thou-our	I	or-while	done	

two-broth. Paul nahí bar'is íem pà-ko hì-wà m'khí
 have-own. Kate 'at r'omáí fíat m-s'cess-uf plants d'ry
 gñ. Èl m'í s'p'as d'om'í h'is-t'm-an-ís k'is-í-m'í h'ap'íí,
 weat. This-year I m'y-own both brothers s'p'ri'ng-there-m w'it-s'p'ap'e,
 ha-bar-ko m'is h'is'yíí p'ar'is p'ar-p'is-hat M'at s'k'yíí nahí
 become-that my land f'ell'as her-f'ell'as. I alone w'it
 got m'ííí, h'ir m'is p'is h'ij sh'ak m'ííí r'is. K'at'p'anní
 plough could, and m'is-uf w'it m'ad s'is w'it m'is. Al'together
 m'is p'is d'í h'is h'ar'at. Èl t'k h'is s'ap'yá m'ííí t'í
 m'is-uf w'it two h'allo'ks are. This-year m'is f'ell'as s'p'ar w'it-h'is-f'ell'as f'is
 h'is'ííí. D'í h'is-í-m'í w'at'í h'ar'as r'at'í p'is-m'ííí. h'ij
 I-w'at'í-h'ij. Two h'allo'ks-ís land p'ar'p'ar w'it I-own-plough. My
 d'í m'is d'is h'is-ko m'is-m'ííí M'ar'p'ar-m'ííí m'is-th'ar'at.
 mother my another brother-uf company-m M'ar'p'ar-ís íem.
 K'at'ííí-h'at'ííí m'is p'is . d'ííííí, P'is s'p'as g'íw sh'ak-p'isííí.
 Some-time m'is m'is t'om'is, A'p'is her-own village-to p'ar-m'is
 M'is g'íw-ís d'ííííí g'íw sh'ak-ís p'ar'íííí.
 My village-from her village m'is-her h'is.

FREE TRANSLATION OF THE FOREGOING.

We are four sons of one father, of whom I am the eldest. Two of my brothers are living with me, and one is living in the village of Marmar. I support my two brothers by field labour, and one of them is also a drummer. I am in possession of some *h'om'ííí* land, and we fill our bellies with its produce. This year I sowed some seeds, but the plants withered owing to the drought. I shall have to employ both my brothers in cultivating it this year, as it has fallen fallow, for I could not plough it alone, and besides had no seed. All the cattle that I have are two bullocks. If I can scrape together enough money this year, I intend to buy another, for I cannot plough it thoroughly with one pair. My mother lives with my other brother at Marmar. Sometimes she comes to stay with me, and again returns to her own village, which is a couple of miles distant from mine.

The following specimen of the dialect spoken in Kharagpur is the statement of an accused person made in a criminal court. We may note the influence of the dialect of the neighbouring district of Bhandara, in the use of the postposition *ai*, instead of *ai*, to form the locative case. The only other peculiarity which need be noticed is the tendency to replace the *h* in the postpositions *ai*, the sign of the dative-case, and *hai*, the sign of the possessive. Thus, we have *gay-ai*, the cow, instead of *gay-hi*; *ai-ai*, instead of *ai-hi*; *ai-ai-ai pharai*, in her house.

[No. 42.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

NORTHERN HINDI.

CHATTOPADHYAY OF LAUL.

(STATE KHARAGPUR.)

मैं बैला-का चकरादमी नहूँ रोवे । तुलसीदास तुलसी-वर तिजिया-के गाय-
का १५) में देहस । ओर दूसर दिन गाय-का मेरे घर रहिस । चकर देह
काय रहिस के एक हविषा-का ओर देवे तो गाय-का लेवौ । ओर तिजिया-वर
एक हविषा ओर-से सोगिस । मैं पनियाँ-मन-के जानूँ एक हविषा तिजिया-का
दियेव । तिजिया कबूले-रहिस के पंदरा दिन-में-हविषा दे-देवौ । काहूँ नहूँ दियेव
तो ओर बैला गयना है । ओ-का मैं ले रोवे । बैला नहूँ लाइस । बैला-का तिजिया
कपन घर-में रहिस । तुलसीदास तुलसी-वर तिजिया-के तरफ-से एक चिट्ठी
लिख दिये रहिस है के-का देस करे-वौ । पंदरा दिन हो-गय तिजिया हविषा नहूँ
देहस । चकर बैला-का ओर घर-में सोयल बाँड़ चकर गलना चिरदार-के जानूँ
सौध देहस । बैला १७) हविषा के रहिस-गय । जब बैला मो-का सौध देहस तो
मैं ओ-का बाँध लिखेवौ । तिजिया ओर जानूँ हविषा के-के नहूँ लाइस । ओतवाल
गयना के-के लाइस । मैं घर-में नहूँ रोवेवौ । ओतवाल हविषा के-के फिर नहूँ ।
तुलसीदास तुलसी पचास हविषा के-के ओर नाम कर्तु नहूँ लाइस चकर न मो-का
हविषा देहस । तिजिया-वर जब बैला-का गयना रहिस तो बैला ओखरे घर-में
रहिस-है । मैं बैला-का नहूँ देखेवौ । ओर ऊपर सराव-के मुकदमा-में पचास हविषा
लहिमना पीवे रहिस-के लखौसदार के दवाई है ॥

ghar-ai mālā-hai. Māl hālā-is not lakṣhā. Mīn āgā mālā-ha mālā-hai-
house-to man. I there not man. Mīn an mālā-ha mālā-hai-
māl pāṭha rājāyā pāṭha mālā-hai Tālākhā-ha mālā-ha.
in 1000 rupees first had-become Tālākhā-ha of near-from.

FREE TRANSLATION OF THE FOREGOING.

I did not carry off the bullock by force. ३१-१-१९१९ Hinnā bought a cow from Tījā for five rupees five annas. Next day he returned it to her, saying he would not keep it unless she gave him back one rupee of its price. So Tījā asked me for a rupee, and I gave it to her in the presence of the shop-keeper, on condition that, if she did not repay me within fifteen days, her bullock was to be mortgaged to me as security. She did not bring the bullock, which she had sold in her own house. ३०-१-१९१९ Hinnā wrote the conditions of the loan on a piece of paper in her name, which I have already produced in court. The fifteen days passed, and Tījā could not pay me the money, so she brought the bullock to my house, and made it over to me in the presence of Shree Gōd and Mājhi Shikā. It was worth some seven rupees. When she made over the bullock to me, I took it and sold it up. She did not subsequently bring me the money. The Akhāṭ came to my house with it, but I was not then at home, so he went back without paying me. ३१-१-१९१९ never came to me with the money, or gave it to me. When Tījā mortgaged the cow to me, she had it at the time in her house, but I did not look at it.

I was once paid fifty rupees by the Tālākhā, in a case about Hinnā.

KHALTĀHI.

Chhotnaguri is also spoken in the east of the District of Bologhet, in the Chauria, Saltekri, Khin Lai, and Balgarh Parganas, by 85,000 people. In the preliminary rough lists of the survey this dialect was provisionally entered as a form of Bagheli, but a perusal of the accompanying specimens will show that it is nearly pure Chhotnaguri. It is locally known as Khatkhi, more correctly spelt 'Khaltkhi,' or the language of Khatkhi, which is the name of the Bhojpur district nearest to Bologhet.

There are a few local peculiarities presented by the specimens, the most noteworthy of which are the following. The word for 'that', 'he', is sometimes written *ā* and sometimes *ai*. This is probably merely a case of accidental orthography. Its oblique form appears once as *ai*. The postposition of the locative is sometimes *ai* (as in Bagheli) and sometimes *ai*. The characteristic movement of the present participle is *ā* not *i*. Thus, we find *āiāi*, they used to sit, which is not contracted from *āiāi-āi*, as we might expect from the frequency with which this very construction comes in Chhotnaguri. It rather corresponds to the Hindi form *āiāi*. Another example is the Present Infinitive *āiāi-āi*, I am doing. A true instance of the contraction above referred to is *aiāi*, for *aiāi-āi*, then sit. Isolated peculiar forms are *āiāi-āi*, I have done, and *aiāi* for *aiāi*, he was.

[No. 46.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARH OR LAKSA (KHAUSTARI) DIALECT.

(DISTRICT BALASOR.)

कोन ममखे-खे दू भान बेठा रहिस । को-मा-ले कोटे बेठा-वर ददा-से कहिस
 क्या ददा कोन बमार बन है को-मा-ले मोर बाटा-ला दे । तब को-वर अपन पन-ला
 बाट देहस । मजब दिन नवीं भइस खे नाथे बेठा-वर मयो-ला घर-के बाब राब
 बाब दहस और को ठोर-में जाय-ले अपन पन बिनाब-पना-में बैठ जाहिस । तब
 मयो मिराब-गये तब को राब-में दुकाब बहिस को को करोब को-नइस । को को
 को-ले है राब-ले एक-ले घर-में रहन नइस । मोन-वर कोनिस अपन सेत-में सुरा
 कराब-वर बोलिस । को को-वर कोता भुमा-ने कोन-ला मुचर बाधे अपन मान
 नइस को कोनो घर कुहु नही देवे । तब को-ला सुरता पाइस को को-वर
 कहिस मोर ददा-ले घर-में कतको बनिवार मुतिवार-का पाइब-वर मजब मिलये
 को में भूख-से मरत-ही । में छट-ले अपन ददा-ले पास जाई को को-कर-से कई खे
 ददा में घर बंवार घर में सराब काब की तोर बाबू बंहाली करे-वीयोमा कि वे-मा
 में तोर बेठा कहे-ले जाइस नही ही । मो-ला अपन बनिवार मुतिवार-में को-
 को-ला एक भन दाखिल कमस-से । तब को-वर छट-कर अपन ददा-ले पास चले-
 नइस । तब-से को घर दुर-हीच रहे तब को कर ददा-वर देख-कर मजा करिस अकर
 दकर-वर को-कर मर-ला चोटार-लेहस अकर चूमा-लेहस । बेठा-वर ददा ला
 कहिस कि ददा में-वर दुनिया-ले बाहर तोर बाबू बाबु किये-वीं को तोर बेठा
 कहाये-ले जाइस नही । तब ददा-वर एक भन मोकरज-से कहिस को मय-ले
 पका कपड़ा बेर-के को-ला पहिना दे को को-कर राब-में सुंदरी को कोड़-में
 पनवी पहिना-दे को कम काको पीको मजा करयो । बा-वर है मोर बेठा-वर मोर-
 से मरे दाखिल बिबल-बड़े-रहिसे तोन-वर पाब कोनिस को वना-गये-रहिसे
 तोन-वर बिबिस । तब को-मन मजा-करे नइस ।

को-कर बड़े बेठा-वर सेत-में रहिस । को तब को-वर घर-ले तोर कोह-
 बिस तब बाबा को जाया-ला मुनिस । को को-वर अपन नीकर-मन-ले एक मज-ला
 अपन तोर कहाय-ले बूझिस है ना है । को-वर को-कर-ले कहिस तोर माई बाधे-

है और और दहा-हर कहा मत खाये-हर बनाय-ये का-हर के बी-हा कहा मोटा लगा पाकस। तब हो-हर रिस करिस और भीतर हावर खाये-हर मन नहीं करित। तब हो-कर दहा-हर बाहिर पाहस और बी-हा मनाये बाहिस। हो-हर दहा-हा लबाव देहस कि में-हर पतेक करस-से तोर हाव बाँव करस-हीं और कमू तोर कृपाय-हा नहीं टारेव और ते-हर सो लाकस-हूँ एक मेंहा नहीं दये के में अपन संतो-मन संव मजा करतैव। तोन तोर वत केटा किसविनो-से संव तोर घन-हा खरहस के लेसने पाहस तेसने ते-हर हो-कर बाहिर कहा खाये-हर बनाहस। दहा-हर हो-कर संव बाहिस चरे केटा के हर और संव-में हमेशा रवस। और और वे तोन सब तोर है। तोन बाहिर मजा करस और सुसो करस टवसा रविस का-वर कि वे तोर भाई करे-रविस तोन-हर खोहस-है। मजाव मजे-रविस-वे तोन-हर निबिस-है।

[No. 48.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARH OR LĀMĀ (KHAṢṢĀ) DIALECT.

(DĪNĀY PALAOKAT.)

TRANSLITERATION AND TRANSLATION.

Khat marābhā-ka dā jha bāh mha. Wā-mā-ka dhāka
A-certain man-of the persons was more. Then-to/from the-younger
 bāh-bar dāh-āṭ khaḥ, 'apī dāh, jha bāhā dhā hā
am the-father-to said, 'O father, what our property is
 ā-mā-ka mār bāh-āṭ dhā. Tāh ā-bar āpan dhā-ka bā
that-to-from my share give! Then he his-own property dividing
 dhā Gajah dā māl bhāh ka nāha bāh-bar māl-āṭ dhā-ka
part. Many days not become that the-younger am all taking
 ā rāj dāh-dāh. Aur ā dhā-māl jay-ka āpan dhā
another kingdom-to went-away. And that place-to going his-own for-own
 dhāhā-pān-māl māl-jay. Jāh māl āhī-gayā tāh ā rāj-māl
dominion-to went-out. When all was spent then that country-to
 dhāh pān ā wā garh bhāhā. Aur wā jhā wā āh-ka
agony-to fell and he poor became. And he group that country-of
 āh-ka dhā-māl mha logā. Tāh-bar wā āpan dhā-māl āhī
one-of house-to he-her began. That (man) spoke his-own field-to mine
 dhāh-bar dhāh. Aur wā-bar dhāh-dhāh-āṭ jhā-ka mār dhāhā
refused met-him. And he group-with which come met-to-out
 āpan dhāh logā; ā dhāh-bar dhāhā māl dhāh. Tāh wā-ka
house/ to-out began; and any-body anything not want-to-give. Then him-to
 māl āh mār wā-bar khaḥ, 'apī dāh-ka dhā-māl khat
avenue come and he said, 'my father-of the-house-to he-own
 dhāhā dhāhā-ka dhāh-bar gajah māl-āṭ aur māl dhāh-ka
field-labourers hired-servants-to to-out much to-give and I from-longer
 māl-māl. Māl wā-ka āpan dhāh-ka āh jhā āh wā-bar-ka dhāh
enjoying. I arising my-own father-o ... all-go and him-to will-ay
 ka, 'dāh, māl-bar mārā dhāhā dhāhā him wā āh āhī
 dhāh, 'father, I the-world opened had dead end of-these before
 dhāhā dhāhā-ka; ā jhā māl āh wā dhāh dhāh-ka āh māl
also-much have-done; that which-o I thy am being-called-of jhā not
 dhāh. Dhāh āpan dhāhā dhāhā-māl māl-āṭ āh jha
am. He thy-own field-labourers hired-servants-own me-also not individual

kar-tha. Tān tār pah bēh kī'kīnī-lā māg tār dīnāh
 might-have-made, So thy life am devoted-of with thy fortune
 kīnīn-hai, jī'thā tīn, dī'thā tār-har wā-har khātīr aśhā
 return-up-has, as-eyes he-has-come, as-eyes thou has for good
 kī'kīnī-har hanāh, Dādī-har a-kar-māg lūhī, 'are bēh, tār-har
 food-to-eat hast-prepared, The-father him-to and, 'O am, thou
 mār māg-mā hanāh māhā, tīn mār hai, tīn mā tār hai. Tīn
 me with always live, What mine is, that all mine is. That
 khātīr mājā kar'āi an khātīr kar'āi qaw'āi rahī, kī-har-kī
 for rejecting to-make and happiness to-make proper was, because
 yā tār khātīr mār-rakhī, tār-har jīn-hai, gawī gawī-rakhī-hai,
 this thy brother has-been-died, he has-come-to-life; but but-been.
 tār-har mārī-hai.
 he has-been-forgotten.'

SURGUJA.

The home of pure Chhattisgarhi is the districts of Raipur and Bilaspur, with the adjoining Presidency Station. As we go north, the language gradually ceases to be and more into the form of Bhojpuri spoken in Chota Nagpur, and known as Nagpurî. In the States of Kora, Surguja, and Udaipur, and in the western half of Jashpur, a true sub-dialect is found, which is based in the main on Chhattisgarhi, but which possesses many of the characteristics of Nagpurî. This latter dialect is spoken in the eastern half of Jashpur, and thence, eastwards and north-eastwards over the Raptâl plateau. The people of Kora and Surguja have no name for their local dialect, but in Jashpur, which is a bilingual or rather (for Oriya is also spoken in it) a trilingual State, a necessity has been found for a name to distinguish it from Nagpurî, and it is called Surguja. This name may therefore be adopted for the dialect. The word means the language of Surguja or Surgujî, and that is the largest and most important of the three States in which the dialect appears.

Two specimens, which have been prepared by Babu Manmatha Math Chatterji, the Manager of the Jashpur State, are here given of the Surguja dialect. The first is a version of the Parable of the Tardigrad Sea, and the second is a piece of folklore. The following are the principal points in which the language differs from standard Chhattisgarhi. It will be seen that they are all, at the same time, points of agreement with Nagpurî.

I. PRONUNCIATION.—There is the same tendency, which we have noticed in Nagpurî, to pronounce a final or unaccented short *i* in the preceding syllable. There are many examples of this. It will suffice to quote *mañt'at*, for wanted, a man ; *lâñ*, for *lâñi*, having divided ; *lâñ*, for *lâñi*, having run, and even *kar*, for *kar*, in *kar-dîñ*, I have done. There is the same tendency to continuation of the Present Tense form which prevails in standard Chhattisgarhi, as in *rañt'at*, they place, and this is carried to extremes in the word *lâñ*, for *lâñi*-*lâ*, he says.

II. NOUNS.—Instead of *hâ*, we have *hi* for the sign of the dative-accusative, as in *hâ-hâ*, to him. The sign of the genitive is sometimes the Nagpurî *har*, instead of *ho*, as in *mañt'at-har*, of a man ; *mañt'at-har*, of the country.

The word is often omitted in the locative postposition *añ*, so that we have not. We also find the Bhojpuri locative in *ñ*, which is used indifferently as an instrumental, or as a locative, as in *ñññññ*, by hunger ; *ññññ*, in the house ; *ññññ*, on the back.

III. PRONOUNS.—' We ' is *hiñt'ann*, with a long *i* in the first syllable. So also, the word for ' even ' is *span*, with a similar prolongation of the same syllable.

IV. VERBS.—The same tendency to lengthen the first syllable is seen in the verb *ambhane*, the present form of which is taken partly from Nagpurî, with a lengthening of the initial *a*, as in *ambâ*, I am ; *ambâ*, he is ; *ambâ*, they are. The finite verb is usually conjugated as in standard Chhattisgarhi, but there are indeed Nagpurî forms as *kar'at*, I did ; *lâñ*, for *lâñi*-*ñ*, it began ; and *kar'at-lâñi*, they began to make.

[No. 50.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHATTOPADHAYEE OR LAMBI (SHAKTI) DIALECT.

(JAMSHEDPUR STATE.)

SPECIMEN I.

(Date Sanskrita Pith Chatterji, 1886.)

ममि महनमे-कर दू-बोट बेटा रहिह। बोट बेटा-कर चापन बाप-कर-ला
 कहिस कि ए दास मास-बास-मन-ला के मोर बोट रहिह से मो-ला दे। तेकन
 वो बी-जन मने चापन जिन-ला बोट रहिह। डेर दिन नाँव के-रहिस कि
 बोट बेटा-कर समरो-ला दुराहस बार डेर दुरिहा मुमुक्ष-दन बने-बहस। बार
 तिहाँ समरो धन-सुखी-ला मुमुक्ष-मा बोन करिस। बार जब समरो-ला शिरा-
 चुकिस बी मुमुक्ष-मा बड़ा चलाज रोहस बार बी-के दुस डीपक लागिह। बार
 बी मइस बार बी मुमुक्ष-कर ममि महनमे संम जोराव मइस बार बी बी-ला
 बेटा चरापक-ले रहिह मेचिस। बार बी बी-ला बेटा बाल-रहिह ते-ला
 लागिह दो खुसी-से चापन बेट-ला भरिस। मुदा बी-बी बीनी-कर बी-ला निव
 दिहिस। बार बी-के जब मुरता मइस तब करिस मोर दाक-ठन एलेक बीमरा
 बाँँ बार ते मन सल्लक-ले-बी पूरे पामत-बाँँ बार में भूहि मरत-बाँँ। में
 छठूँ बार दाक-ठन लागूँ बार बी-ला कछूँ व दाक में भयजन-कर बार
 तीरीच-ठन कसूर कहर-बाँँ बार बाप में तीर बेटा बीँ ए निबर बने-कर जोस
 नबीँ दो कमिज मने मनेक निबर मो-बीँ-ला राख। बार बी कहिस बार दाक-
 हर-ठन आहस। मगर बी डेर-ताने रहिस तेसनेच दाक-कर बी-ला देखिस बार
 बी-ला मया लागिह। बार बी कूड़ह बइस बार बी-कर डेंदु-ला पोटाहिस बार
 बी-ला चुमिस। बार बेटा-कर बी-ला कहिस ए दास में मरगान-कर बार
 तीरीच-ठन कसूर कहर-बाँँ बार बाप में तीर बेटा बीँ एमन करेक-कर
 सल्लक नबीँ। मगर बाप-कर चापन बीमरा मन ला कहिस निगार-के बेल सुन-
 ला लाबा बार ए-बा मिबाबा बार जब क-कर-माँ मुँहरी मिबाबा बार मोड़
 उ-कर-माँ कूता बार बने होमे-सन लागूँ बार खुसी जरूँ। काहे कि ए मोर
 बेटा मरे-रहिस ते कर बी-बाँँ मूने रहिह ते लिहिस बार बी-मन खुसी
 करेक लागिह।

सिंहना भी-बर बड़े बेटा-हर कहि रहिस । बार भी चाची-बरिस बार
 घर-जहाँ पहुँचिस कि बाबा-नाच-ना मुनिस । बार भी रीझा मने एक मन-ना
 बसाइस बार पुनिस ए का होला-चाहे । तन भी भी ना कहिस तोर भाई
 बाइस-चाहे । बार तोर दाक भी-ना बेस-बेस पाइस भी-ने खातिर भोज
 देइस-चाहे । बार भी-बर लंबाइस बार घरे निह दू-दल-रहिस ते-साफां बा-
 हर भी-बर बहिरे-बाइस बार भी लय मनावेक लागिस । बार भी पावन
 बाप-ना कहि-सुनाइस देख-ना एतेक बहर में तोर मोकरी करलौ बार तोर
 कुकुम-ना कहलौ नवी उड़ाए-बौ मुदा ते भी-ना कहलौ मोरेक छेरी बीचा-हीं
 नवी देइ-इस कि में तोर कपार-मन-में सुली करलौ । मगर तोर ए बेटा-बर
 चाची रहिस ते तोर भिना-ना बसबी-मन-ना थियाय सिराइस ते-बर तामिन
 ते भोज देइ-इस । बार भी भी-ना कहिस ए बेटा ते सवेच दिन मोर मने रह-
 वस बार ते कुछ मोर चाहे ते मोरेच चाहे । जमि-मन-ना चाकने करल रहिस
 कि कभी करलें बार मूय होतें ए-खातिर कि ए तोर भाई मने-रहिस ते केर
 ली-चाहे बार मूय रहिस ते मिलिस-चाहे ॥

[No. 86.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHANDERLANT OR LARĪ (KOSGURĪ) DIALECT.

(From JAMUNA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rāma Manuśaka Nāth Chatterjī, 1868.)

Thant	manai-hi-kar	is-gai	kar	man,	Chai,	hi-hi-kar
A-certain	man-of	too	was	was	The-possessor	his
apan	bi-p-har-hi	kahi	hi,	's	hi,	mil-jit-man-hi
his-own	father-to	and	that,	'O	father,	the-property-of
mitr	hihi	kahi	at	mit-hi	dh,	Thān
my	there	known	that	me-to	place,	Then
apan	jit-hi	hihi	dhin	Thar	dh	mit
his-own	living	having-divided	gone	Many	days	not
chhi	hihi-har	ag'hi-hi	dhin	ar	dh	dhin
the-possessor	own	everything	collected	and	a-very	deposed
manai-hi-dan	chale-gai.	Ar	dh	ag'hi	dhin-kharji-hi	
country-leaved	went-away.	And	there	the-entire	wealth-property	
lakhai-mit	hihi-dhin	Ar	jit	ag'hi-hi	dhin-chale	's
detachment-is	is-land.	And	where	everything	he-again-entered	that
bari	dhin	hihi	Ar	is-hi	dhin	hihi
a-grad	family	occurred,	and	dhin-to	dhin	hihi
's	gait	Ar	's	manai-hi-kar	Thant	manai-hi
is	went	and	that	country-of	a-certain	man
jady	dhin	Ar	's	is-hi	dhin	dhin
joined	because,	and	is	dhin	dhin	dhin
dhin	Ar	's	jit	manai-hi	dhin	dhin
and.	And	Ar	what	dhin	dhin	dhin
dhin	is	Thant-gai	apan	pit-hi	dhin	dhin
(if)-he-had-got	then	happened-with	his-own	dhin	dhin	dhin
is-hi	manai-hi	is-hi	dhin	Ar	is-hi	jit
that-also	apart	that	not	gone	And	dhin
dhin	jit	kahi	'mitr	dhin-dhin	dhin	dhin
because	then	he-said,	'my	father-also	company	company

ghost nichō jikoku-raku. To-mōji ūp-har i-har bakō sh,
in-the-house we entering-was. There-on the-father him-of outside was,
he to-ll mantrich ligin. He o ūp 'hōpō kōji sūshō,
and him to-outside began. And he his-son father-to having-will around-to-beat,
'dōkō-ai, itak hachōr mōt the sōtōi kōji, ūr tōr bakam-ll
'to, there-much years I thy service did, and thy order
kōkō nōi ujōi-tōi; mada tōi mō-ll kōi-hō gōch
ever-own not disobeyed-here; but thus me-to ever-own a-singls
chōji-ōkōji-tōi nōi ūi-har, kō mōi nōr ūr-own-ōi kōi
great-grand-own-own not given-had, that I my friends-with happiness
karōi. Hagar tōr o bōji-har ūi-kōi, jō tōr jōi-ll
might-have-made. But thy this we coming-dōi, mō thy living
kōji-mō-ll kōjiy ūi-ll, to-har ligin tōi kōji dōi kōi'
service having-for answered, him-of for-the-while thou a-dinner given-har'
He o ūi kōi, 'o kōi, tōi sōtōi dōi mōi sōgō rōtōi,
And he him-to said, 'O son, thus all-own days my will remainst,
ūr jō-kōi mōi kōi, o tōr-ōi kōi. Hōmō-mōi-ll chōtōi
and what-own mine is, that shall-own is. To-to propriety
kōi-rōi kōi kōi kōi, ūr kōi kōi,
doing-it-was that happens on-the-while-here-made, and happy we-should-have-been,
o kōi kōi o tōr kōi mōi-rōi, tō photo jōi-ll; ūr kōi
this for that this thy brother dead-was, he again alive-is; and last-
mōi, o mōi-kōi,'
was, he found-as.'

SPECIMEN II.

(*Dr. Mahamatha Path Chatterji, 1926.*)

बोटेक सगर रहिस । तिहाँ रजा रहिस । वगारे बाब रहिस । मकूनसे-
 ला चरत-रहिस चार खात-रहिस । रजा कचिन बच्चा-मारी । तब बहून जहिना
 चरे-वर । कचिन तो बन-जा जहिने । मारे होत-होत बच्चा मजा कर मारे
 ठेकान नी रहिस । बाब बलिस बगार । कबरे बलिया खात रहिस । ते-जा कचिस
 कि ए भाई मो-जा बच्चा । बनिवा कचिस का दिखर बच्चा । बच्चा कचिस
 टाट-हैं मो-जा सारा चार चर । बनिवा करारस चार तिसने करिस । बच्चा-ला
 माय बेहिस बरदा पिठे बहिस चार बलिस । तब खाते खात दुमिरा बहन
 तब बच्चा कबे बनिवा-ला । ए बनिवा ए बनिवा मो-जा निबसाब । बनिवा
 निबालिस ती । तब बच्चा कबे बब मो-जा चर । का-वर चरने भाई हैं तो मो-जा
 बच्चा । बच्चा कबे निब मानीं भरबेच चर । बनिवा कचिस चर बच-तम ।
 बच्चा कचिस कहीं जाये चर । तईने क-मम पीपर-तरी गहून कचिस ए पीपर देका
 मेक्री-मो-मैं कदी रोये । पीपर कचिन रोये नि । का निखर रोये । कचिन कि मैं तो
 चर खात चुपे राखीं । चर । चर करी पैठर । तईने मो-मे बीर राखीं । चर चर ।
 तब बच्चा कचिस का रे बनिवा चर तो ला बनि कि तीर बरदा-जा चर । बनिवा
 कचिस चर पी बरान्दल हने मे निबाल करी । कबही बीजे ते मो-जा चरने । तईने
 बहन नी ठम । बचकन-मार्हा बुद्धिवा बाब बचक रहिस । ते-जा बनिवा कचिस
 ए नी मज्जा मेक्री-मो करत कदी रोयेव । माय कचिस का कहीं रोयेव चुन । मैं
 दुध देत रहने बचन रहने ते-जा नि सुधार नीर चरात-रहिस । पीर बुद्धिवा चरे
 दुबारा रहिस । देखत लावत रहिस । चर बुद्धिवा मे बहन मो-जा मरी कले ।
 मारही । बच्चा कचिस का रे बनिवा चर तो-जा चर कि तीर बरदा ला चर ।

and, and the merchant released him. Then said the tiger, 'Now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to eat you.'

The merchant asked that the matter should be decided by an arbitrator. 'Whom do you suggest?' said the tiger. 'Come along!'

Then they went to the fig-tree, and said, 'O divine Fig-tree, you will be done in return for good?' 'Certainly,' said the fig-tree. 'How is that?' 'I am by under a tree, and I am silently doing good. Men come and rest under my shade. Then when they are going away they chop off my limbs and depart.' 'Now,' said the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brahmin. She will do justice. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the water. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?' 'What can I say?' replied the cow. 'It certainly can. When I was young and used to yield milk, my master fed me and stabled me at sun-down. He never let me out of his sight. But now that I have become old, he takes no trouble about me, and here I am dying.' 'Now,' said the tiger, 'shall I eat you or your bullock?'

NOTE.—The same story is given as a specimen of the Jaggah-stories. As there occurred, the narrative ends abruptly. The tale is an old one, and is known all over Northern India. The merchant first appeals to the tree. The tree replies that he makes no use of man, and that in return man tramples on him and cuts the under-branches. Finally the man appeals to the bull. The bull pretends to be very angry and to be unable to understand what happened. Then he pretends to believe that the tiger would ever have got into the water. The tiger gets in to show how it was done, and then the merchant lets him up to it, and gives him very satisfying.

SADRI KORWĀ.

When an aboriginal tribe in Ghats Nagpur or the Chhattisgarh country abandons its primitive speech and takes to that of its Aryan neighbours, the broken dialect which it once is known as Sadri or Sadri. The Korwa are a tribe whose head-quarters are in the State of Jashpur, but who are also found in Surguja, Palamu, the Nether west of Mirzapur, and in the north of Bilaspur and Raigarh. In Jashpur, about 4,000 of them have become settled cultivators, and speak a dialect, known as Sadri Korwa, which closely resembles Surgujā. The only special peculiarity of their language to which attention need be drawn, as it also occurs in other more broken dialects spoken by aborigines, is the formation of a past tense *is ad* as *is di'ad*, *he came*, *is'ad*, *he became*.

Two specimens of Sadri Korwi are given. The first is a version of the Parable of the Prodigal Son, and the second is the deposition of a witness. Both have been provided by Boka Mathura Nath Chatterji, the Manager of the Jashpur State.

[No. 52.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHALATPAGARI ON LARI (RANI KURWA DIALING)

(BRUNO JACKSON.)

SPECIMEN I.

(Rabi Mathura Path Chatterji, 1895.)

मोटक चवदिन-कर दू-सोट सौचा रहिन । सोट सौचा-कर बुढ़ा-कर-के
 बरिस प आवा सब धान-धान बरिस-बस जे आबे से-कर बाँटा बी-के दे । ती
 बीर दिन पास सोट मोसियाँ डेर चकर चंका मुसुक-वे गइस आब धान-धान-बस-के
 सल-सलिर रत-भद्र कइर-बारिस । ती सब-के बिरादस त-ले पावे बी मुसुक-वे
 बबर भूख होइस ती बी-के सटपटो खागिस । ती बी काब-कर-वेरेन बीरे
 राइस कर मोटेक चवदिन-संगे मिसा-होइस । ती बी बी-के मुकरी सराएक
 बाँड पाठ पठाइस । आब मोबोर-संग जे-के मुकरी खात-रहिन बीरो खाब मोबोत-
 रहिस ती बी भेंटिस । ती बी सेत पारिस आब बड़े चानिस मोर बुढ़ा-कर एतेक
 भंगिड़ बाँई आब बीर बीबी-के बराएक-बी-ले बलि मिखवे आब में ए-उन खाएक
 बेकर घरनी । में लठ-केरेन बुढ़ा-उन आबू आब बी-के मोठिपाबू ए आब मनवान-
 उन आब तीर-उन में सुनहा करनी से आब का-मिहर तीर सौचा कहावी । मो-के
 भंगिड़ राब । त-ले बी लठ-कर-केरेन आपन बुढ़ा-उन खाए-जागिस आब बबर
 ताने रहिस कि बुढ़ा बी कर बरिस आब बी-के मवा जागिस आब बाँड बइस
 त-ले डेंड-के मोटरिस आब चुवा लिनिस । त-ले मोटोका-कर बुढ़ा-गे बरिस
 प आवा मरायन-उन आब तीरी-उन में सुनहा करनी आब का मिहर तीर सौचा
 कहावी । त-ले बुढ़ा भंगिड़-यन-के बरिस बेस चुवा बरिपायन आब ए-के
 विधायाब आब बाँड-ले मोटेक सुन्दरी देवाब आब बोड़-यन-ले यनी आब सेवे मन
 बीरो जावी विषयी आब सेलवी । मोर बीचा बिराद रहिस ते बी उठिस डेंडाइ
 रहिस ते भेंडाइस । त-ले बी-यन रीक-रंग करेक चानिस ।

से-यवरा बड़े मोसियाँ सेवे रहिस । त-ले बी घर-उन पाइस आब बाँडर
 बाबल रहिस आब सेवरा रहिन ते सुनिस । त-ले एक छन भंगिड़-के डेंडाइस
 आब बीरो बाँई करय-रहिन से-के बुझिस । ती बी-कर बी-के बरिस तीर

सोठका आदरसे। से बेसे-बेस आदर से-कर कविन बुद्धा तीर सिधाय दिधान करिस। त-ले बी-कर-ले रोस खागिस। आर बुद्धा-कर-बहिरे आदर-आर बी-ले एव-बी-ले बिनी करिस। त-ले बी-कर बुद्धा आदर-ले करिस नि-ना एतेक बहर-से में तीर-उम कमावीं आर कइवी तीर बाल-ले टाकर नखीं सेर-ले में बी-ले सीटेक घटन-वीं नवीं देह-बादस कि में आपन कचार गीत-ले खान-दिधान करवीं। आर ए सीवा तीर से तीर बान-बान-मर-कविन-ले बान-बान-में रेंडु बाव सिगाइस से आगे-करिस कि में बी-कर सेविन खान दिधान करे-वस। आर बी बी-ले करिस से बेटा में सब-दिन तीरे से आदर आर बीर से बीनी से बीनी आर से तीरे बहिरे। सबरी बीनी-ले आदर रहिस कि सेकतेन आर रोस करसेन ए कविन कि आर तीर सिगाइ रहिस से कीर बांधिस बेड़ाय रहिस से कवाइस।

[No. 52.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHANDIMANJHI OR LAMU (Sanskrit Kṣatriya Dialects).

(Sanskrit Language.)

SPECIMEN II.

(*Dr. B. N. Mathura Nath Chatterji, 1895.*)

मोर नाँव होरा । बुद्धा-वर तो महर-बिराहस । नाँव रहिस देव-साध । ब्रत
कोरस । मोरे रहोँव । बीसदा-रँ पर पाहे । जनम-से तो बाह-साध जानहीं ।
कोरो-रुच बसर तो पीहस-सीध । धिनी बारी कर-से जोयो ।

दोन दिन होइसने बाइ मोर सेते बाह-रहिस । नाँव रहिस पूत-साध ।
मतलब रहि मोँव साधिस । मैं देखी । बर-का काटोत रहिस । मोहरावस बना
मो-का तो नाँव साधिस । मैं कहँ करम तो काटिस ना । एहे दुइयो रँकरो-
कर बँव-से साधे-रहिस । बहू बाल-रहिस । साँप-से तो नी भेटेन । तहँने
धरे काठन । जुनौ-भलो बराठ देखेन । नो बँधिस । मुसा-बैरा साठक-
रहिस । विरान होत-होत महर गहस । त-से बाका बरन दूरोपा-का मुनाजन ।
सिपदे बाइस देखिस कहिस कि मुरदा-का बाइदा-लोपा-बरा । एतरेने तो
जानैय महराज ॥

old I am. Possibly I am about twenty years of age. I live by agriculture and gardening.

Three days ago my brother, whose name is Pól Shuk, went to my field. A snake hit him on the right¹ hand. I saw what happened. He was cutting grass, and cried out, 'Ah, a snake has bitten me.' I said, 'Then your fate has turned against you and you are a dead man.' It had bitten him at the juncture between those two fingers. Blood was flowing from the place. I did not get to see the snake. Then we returned home. I had charms and they like performed, but to no avail. The snake bit him at sunset, and at the next morning was dawdling he died. Then I went to the police station and gave information to the Inspector. A constable came and saw the body, and then told us to bury it. That, Sir, is all that I know.

¹ Literally, on the hand with which he cuts his grass.

THE BAIGĀ DIALECTS.

The following account of the Baigā is taken from pp. 173 and E. of Mr. Robertson's Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp. 44 and 88 of the *Report of the Ethnological Committee of the Jubulpore Exhibition of 1896-97*; to *Maxwell's Hindu Tribes and Castes*, i, 128, 130; to the *Central Provinces Gazetteer*, pp. 173 and E.; and to Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, i, v, *Bhilsipār*. The Bhilsipār are an aboriginal tribe, inhabiting the Simgā tract of the Bilaspur District, which is also known as Baigā, because large numbers of the aboriginal local priests are derived from this caste.

Properly speaking, the term Baigā is applied to a race of aborigines, found chiefly in the most inaccessible parts of the uplands of Mandla and Bilaspur, and to a less extent amidst the hill ranges of Chhattisgarh bordering on those districts. Allied to or identical with the Baigā are other tribes found recorded at the Census under different names, chiefly in the jungle tracts of the Chhattisgarh country, such as the Baghrām, Bāghin, and Nihār. All have been entered as sub-divisions of the Baigā tribe in the caste table for British Districts, but in the Peshawar table where sub-divisions have not been distinguished, the subordinate tribes are shown in different entries. There is another name, Bāghin, which in most cases is synonymous with Baigā, but as it is a term of rather indefinite application and may possibly include the members of other tribes, it has been thought best to keep it distinct. The nomenclature of the tribes tends to be rather confusing, but the following statement will help to show under what names and where they have been recorded at the enumeration.

Participation in Safety and Health Committees was also high, with 80% of districts where food

[illegible]

1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 26

[illegible]

'The Raigās as called have been returned from Jabalpur, from Mandla, Seoni and Balaghat on the Satpura, and from Kawardha and the hill country north of Chhindigarh. Regarding their origin, customs, and religious beliefs a most complete account has been furnished in Colonel Blomfield's *Notes on the Raigās of the Central Provinces*, published at Nagpur in 1888. Forsyth has also given an excellent description of the Raigās of the Maikal range in the east of Mandla in his book *The Highlands of Central India* from which I take the following passage:—

"The real Raigās of the hill ranges is still almost in a state of nature. They are very black, with an upright chin, though sometimes very beamed, and show less of the negrito type of features than any other of these wild races. Residents of all clashing but a small strip of cloth, on, at most, when in full dress, with the addition of a narrow cotton-shawl worn round over the chest, with long, tangled, coal-black hair, well furnished with face and eyebrows a lion; little are killed over the shoulders, the Raigās in the very model of a hill aborigine. My women all tilings but the Raigās, choosing on the mountainside, picking his most habitation of bamboo withered, like an eagle's eyrie, on some hill-top or ledge of rock like above the valleys, penetrated by path ways; and close out the hills of the north by an unvarying forest of gum. Full of courage, and accustomed to depend on each other, they hesitate not to attack every animal of the forest, including the tiger himself. Though these included in the wilderness, the Mandla Raigās is by no means extremely shy, and will gladly go on cutting his dogs with a coil of stranger in passing him, when a wild beast or Koria would have abandoned all and fled to the forest. They are terrified and bound almost to a fault, being hardly started in consequence in their dealings with the British; and they possess the paternalistic form of self-government still so perfectly that nearly all their disputes are settled by the chiefs without appeal, though these, of course, make one often upon justice to legal authority. Various areas among them is almost unheard of."

'The Raigās in Mandla have three main divisions, which again are sub-divided into several *gōṭs*. They are the Raigwās, the Maṇḍāḷ and the Bhārōḍā. In Balaghat the first and the last of these are found, but Colonel Blomfield is unable to identify the Maṇḍāḷ of Mandla with any of the tribes found in Balaghat. In the latter the place of the Maṇḍāḷ is taken by the Narōḍā or Nihān. The Raigwās are the highest sub-division; from them the priests of the tribe and of the Gonds are chiefly derived; they live apart from every other tribe, and though sometimes often in the same villages as Gonds, the Raigās settlement is usually at some distance, often on the very top of a high hill overlooking the Gond villages. In Balaghat, however, the Raigwās are among the most civilized of the tribes, in the villages of the Mōra valley many having long been vigorously settled as plough cultivators. At the Census 94 per cent. of the Balaghat Raigwās gave their religion as Hindu, while the other tribes show but a small proportion so returned; on the other hand, the Maṇḍāḷ Raigwās are nearly all—95 per cent.—shown as antelope by religion. The Raigwās are particular as to their food and drink, refusing to eat with the other tribes of Raigās and with outsiders. The Maṇḍāḷ are known by the head being shaven all but one lock; the Raigwās, on the other hand, wear their hair long. In Balaghat both the Narōḍā and Narōḍā cut their hair whenever they think proper; neither are very particular about their food and will eat almost anything except beef, which is forbidden. The Bhārōḍā are wildest of all the tribes in the Balaghat District."

As will be seen later on, Raigās speak a jargon based on Chhattīsgarhī, which no doubt differs in its purity as we go from place to place. Hence, while over 25,000 Raigās of different upās were counted in the census of 1881, only 7,354 were returned as speaking dialects sufficiently different from the standard Aryan language of the locality of

their residences to be entitled to be named separately as 'Baigial.' Under this name were included other dialects as well, as follows :—

Baigial proper	.	.	.	.	.	.	.	.	3,816
Baigialai	.	.	.	.	.	.	.	.	4,447
Phonai	.	.	.	.	.	.	.	.	44
Manai	.	.	.	.	.	.	.	.	507
Total									7,814

These were distributed as follows, dialect by dialect, as figures which give the dialects separately being available :—

Manai	.	.	.	.	.	.	.	.	1,308
Phonai	.	.	.	.	.	.	.	.	4
Baigialai	.	.	.	.	.	.	.	.	444
Baigial	.	.	.	.	.	.	.	.	4,738
Manai	.	.	.	.	.	.	.	.	319
Baigialai	.	.	.	.	.	.	.	.	1,007

Boundary States—

Kawacha	.	.	.	.	.	.	.	.	208
Shanai	.	.	.	.	.	.	.	.	10
Phon	.	.	.	.	.	.	.	.	122
Total									340
Total									7,814

The returns made independently for this Survey, show the following estimated numbers of speakers of the various forms of speech of the Baigial tribe :—

	Baigial.	Baigial.	Baigial.	Baigial.	Kawacha.	Shanai.	Shanai.	Phon.	Total.
Baigial proper	1,000	3,800	300	1,000	1,000	—	—	—	7,100
Baigialai	—	3,000	—	—	—	100	4,447	200	7,600
Total	1,000	6,800	300	1,000	1,000	100	4,447	200	14,700

People of these two tribes not included in this form have been returned as speaking the ordinary Arakan dialects of the localities where they are found.

I shall now deal with these dialects one by one.

BAIQĀNI.

As explained above, Baidgani, as a recognized dialect, is returned as spoken by some 7,180 people in Balaghat, Balpur, Bāsupur, Sambalpur, and the State of Kāmruha. It is a corrupt form of Chhattāgarhi, but is freely mixed up with words and idioms taken from other languages, including on the one hand Gōṇḍī, and on the other Bundhī. From Gōṇḍī it borrows a portion of its vocabulary, and, from Bundhī, the most noticeable idiom which is borrowed is the occasional use of the Agent case with *ai* before a transitive verb in the past tense. Although it is thus a composite jargon, its base is clearly Chhattāgarhi.

In another important point it has borrowed from Gōṇḍī in rather a peculiar way. The termination of the first person singular of a verb in that language, in this agreeing with other Savitāṇi languages, ends in *ai* or *a*. Baidgani has borrowed this *ai* or *a* and adds it indifferently to all persons of any verb. Similarly many cases of Gōṇḍī agree and in a termination containing the letter *a*, and these Baidgani seems to have borrowed here and there in a very capricious manner. This is especially noticeable in the case of the Gōṇḍī genitive termination *ai*. The result is that the language of a Baidgani is full of the syllable *ai*, repeated over and over again in a kind of expletive. The same syllable appears to be used sometimes instead of the Bundhī *ai* to form the Agent case.

The following are examples of this peculiarity, selected from the essay which occurs in the specimen.

Examples of the use of the Agent case are *ai-ai pāṇḍi*, he asked; *ai-ai baḥi*, he said; *ai-ai ai-ai dāṇḍi*, I did not fear; *ai-ai ai-ai-ai-ai*, the father cooked.

The following sentence is instructive as showing how the termination *ai* is added to nouns, *kaṇḍi bāpāi pāṇḍi-ai baḥi-ai dāṇḍi-ai ai-ai-ai pāṇḍi-ai baḥi-ai-ai ai-ai* *ai-ai-ai-ai* *ai-ai-ai-ai*, in my father's house, more than very much food is cooked for the hired servants.

As regards verbs, a few examples will suffice.

Paṇḍi-ai, over-*ai* *ai*, I am dying; *ai-ai*, I am; *ai-ai-ai*, he goes.

Paṇḍi-ai, *ai-ai-ai*, I will go; *ai-ai-ai*, I will say.

Paṇḍi-ai, *ai-ai*, they were; *ai-ai-ai*, he took away, and many others.

Other forms, — Imperative, *ai-ai-ai*, make. Conjunctive Participle, *ai-ai-ai*, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baidgani. As the speaker was necessarily very illiterate, it cannot be said that the translation is entirely successful. Here and there there are passages about the meaning of which I am in doubt. These have been marked with a query. The specimen was recorded in the District of Balaghat.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARAI (BAGELUKI SPEECH) DIALECT.

(DISTRICT BALASOR.)

मइना यो बडका-के दोई बडा के-ना । यो-मे-री भाव हवा बाब-यो कहिय, ये बाबा धन-मा मोर बाटा के तो दे दे । तब बोह यो-खा बचन भव बाट-कारे । बहुत दिन नइ होइस ते कृष्णा हवा मइ-ना बडेव-कर के-मइस-ना दूर । फिर वना आपन बुनारै-से अपन धन-मा बिबाड दइस । कदा धन-का बचन-कर यो दइस तब यो देस-मा पड़े अबाध पड़े-कै-ना अऊर यो बिलकुल मरीस हो-गये-ना । अऊर यो बोह देस-में आव-कर वन भन-उन राव । कमिजी बोधा ते आपन धन-का मुभरा बरावे के दोहना-दइ-ना । अऊर यो भुस-वा मूख खावे-ना आपन पैठ भरन-का खनिस-ना । अऊर यो-की बोली नइयो दइ-ना । तब यो-का सुरता अइस-मा अऊर यो फिर बने हमार आप-के बडा-ना बहुतो धरनू-ना यो-कर-के बाबा-ना बनविवा-के जाने पुरहि-ना अऊर मूखन मरग-ना । वरा ते बड-के मे बाबा कर्वा जाही-ना । फिर यो-का कह-ना बाबा मे-ना भगवान-का नइयो करार्थे अऊर तुमार चारू पाव करो-ना । ते तोर हवा कहे-का नही यो-का बोहि-का तोर बनियार-मा एक घर-के-ना । यो तब बड-कर बाबा कर्वा खावे-ना । घर यो बहुत दूर रहे यो-का देश-कर बाबा-का भाषा जानो-कै-ना अऊर दइस-कर वर-कर टेटु-मा लवा-कर यो-का भुमा केनिस-ना । हवा यो-का कहिय बाबा मे-ना भगवान-का नइयो करार्थे अऊर तुमार चारू पाव करो-ना । अऊर घर मे तोर बेडा कही-के-रि रहे हो-ना । फिर आपन नौकर-का बाबा कहिय अच्छा करिया जान-कर-ना यो-का देहरा-दे अऊर यो-कर बंटी-मा मुंदी अऊर गौड़-मा पन्ही वेहरा-दे । अऊर वन कावयो अऊर अच्छा रहेयो । कै हवा मर-गये-रहे तो यो-बने भुवाये-बड़े-रहे फिर मिल गये । तब अच्छा रहन खाविसि-ना ॥

यो-कर पड़े हवा धन-का रहे-ना । अऊर बोह घर नजीक-ना पोंहविस घर बाबा अऊर नाचनी-कर अबाध सुनिस-ना । अऊर वन-ते आपन आकर-कर एक-का आपन-से कुवाड-कर पुछे ये का है । यो-ने यो-का कहिय तोर आइ खावे-कै अऊर तोर बाबा-ना अच्छा रोटी रीचवाक-ना खावे-के यो-का अच्छा

मिल-गये । फिर वो रिताब बहुत खतर भीतर नाहको बैठ-वाये-ना । बाहिन-
कर वो-कर बाप बागल-ना निकर-कर वो-ना मुरवाये । वोह बागल बाप-कर
बागल गये-ये देखी मे दुलक सोन गेवा करनू और फिर तोर बाल नककी
टाकें खतर ले-ने मो-ना पाकर-लेखी नाहकी ले देखि मे मोर जोहरिया-ये
संव मजा करतैन-ना । फिर तो हवा बिसबिस-ये संव तोर धन-ना छाव-
काहल जो बाहल तो ले-ने वो-कर जामे बच्छा खाने-ना दे-दीस । पै-कर
बाप-ना पै-ना बहिन-ये हवा सब दीन-ना शस खतर जो मोर के दीन सब
वो तोर बाप । फिर बच्छा-कर खतर खुदी रज-कर टीक रहे-जा-ये । और के
मोर मारे मर-गये-रहे-ना फिर वो-नये मुहाये गये-रहे फिर मिल-गये ।

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HYMD.

CHANDICHAPOUR OR LARIE (BRIDGE ROADS) DELHLY.

(DENTIST BALACHAND.)

TRANSLITERATION AND TRANSLATION.

Mai-ai a dāhā-kī dā chāwā hai-ai. Wā-ai-ai ai chāwā
Certain a man-of has area near. Then-as-from the younger son
 hāp-ai kākā, 'yā bāba, dān-ai wā hāi hai to dā-dā.
the-father-to said, 'O father, the-property-is my share is that give.'
 Tā ai wā-ai apā dān hāp-dā. Bahā ai wā hāi ai
Then he him-to his-own property divided. Many days not became that
 chāwā chāwā wā-ai wā-ai-ai lāqā-ai dā. Phā wā-ai apā
the-younger son all collecting took-away far. Then there his-own
 hāp-ai apā dān-ai hāp-dā. Bāhā dān-ai apā-ai
detractory-by his-own property he-wanted. All property himself of
 hā-dā, tā wā dā-ai hāp-ai pāp-ai-ai. Aī wā
he-squandered, then that country-in good future fell. And he
 hāp-ai pāp-ai hāp-ai-ai. Aī wā wā dā-ai hāp-ai hāp-ai-ai
totally poor became. And he that country-in leaving-poor one-person-own
 wā. Kāp-ai hāi ai apā hāp-ai wā chāwā-ai
lived. He (f) told (f) him (f) his-own fields-to value feeding-for
 pāp-ai-ai-ai, wā wā hāp-ai wā hāp-ai apā pā hāp-ai
not-him, and these lands value are his-own stomach. Adding-to
 hāp-ai. Aī wā hāi hāi hāp-ai dā-ai. Tā wā wā wā-ai
he-own. And him-to say not and-to-give. Then him-to remembrance came.
 Aī wā hāi hāi, 'hāp-ai hāp-ai pāp-ai hāp-ai hāp-ai wā-ai-ai
And he then said, 'my father-of now much-also food that-of-these
 hāp-ai hāp-ai-ai hāp-ai hāp-ai-ai, wā hāp-ai hāp-ai-ai
more field-labourers-of for to-own, and from-hungry I-am-dying.
 Yā-ai wā-ai hāi hāi hāi hāp-ai. Phā wā hāi hāi-ai,
Herefrom arising I (my)-father now will-go. Then him-to I-will-go,
 'hāi, wā-ai hāp-ai hāp-ai hāp-ai hāp-ai hāp-ai hāp-ai
'father, I God not feared and then before you did.
 Mā hā chāwā hāp-ai wā-ai-ai. Mā hā hā hāp-ai-ai
I thy son to-be-called not-to-own. He thy field-labourers-among
 hā hā-ai-ai." Wā hā wā-ai hā hā hāp-ai. Phā wā hā hā-ai-ai
He was made." He then leaving-arising father now poor. And he
 hāp-ai hā hā wā-ai hāp-ai hāp-ai hāp-ai hāp-ai-ai. Aī hā hā-ai-ai
very for me him seeing he-father pity brought. And running

wā-kar 4hūn-mā hūp-kar wī-lā chūn-lān-mā. Chūn-wā wī-lā hūn-lā,
 He went embracing his bones took. Then-on him-to said,
 'hūh, māi-mī Hūg-wān-lā mā'fū (hūh) sū tūn-lā agū pāp hūn-mī.
 'father, I God not feared and the before sin did.
 Aūr pūn mā sū hūp kūhā-lā māh hī-mī.' Fūn āpā mān-lā
 And again I thy son do-by-called not (hī)-mā. Apān hī-mā sūn-lā
 hūh kūh, 'wēhūh phāyā hū-kar-mā wī-lā pū'fū-lā; sū wā-kar
 His father said, 'good clothes bringing him-on put; and he
 ag(hī)-mā māh sū gū-mā pūhī pū'fū-lā. Aūr hūn kūp'fū mī
 finger-on ring and foot-on shoe put. And he will-not and
 wēhūh māh. Hū chūn, mā pāp-mā, wī jī-pāp;
 will will-remain. This son dead has-been, and he-become-alive;
 hūhū pāp-mā, pūn mī-pāp.' Tū wēhūh māh hūp-mā.
 And son, again do-fund. Then will to-remain they-began.

Wī-kar hūp chūn-lā kūh-mā mān-lā. Aūr wā gūn hūh-mā pū'fū-chū,
 He elder son fold-in son. And he house narrow arrived,
 phā hūp sū māh'fū-kar wūj mān-mī. Aūr māh-mā āpā
 then once and once-of went he-heard. And he too-once
 chūn-lā chū-lā āpā-mā hūh-kar pūhū, 'yō hī hāi?' Wō-mī
 moved-out-of one him-never calling asked, 'this what is?' He
 wī-lā kūh, 'sū hūh āpā-lā. Aūr sū hūh-mā wēhūh sū
 him-to said, 'thy brother come-in. And thy father good food
 pū'fū-wū-mā, kūh-lā wī-lā wēhūh mī-pāp.' Phū wī chūn gūn
 has-put-toothed, because-that him will he-fund' Then he angry went
 sū hūh pū'fū hūh-mā-pūn-mā. Kūh-lā wī-kar hūp āpā-mā
 and mother not to-not (f)-put. Then-on (f) He father courtyard-to
 mān-lā wī-lā 'hūh'pūh. Wā āpā hūp-kar kūh hūh-lā
 coming-out him to-appears (Apā) (f) He himself father-to to-say Apā,
 'hūh, māi hūh sū māh kūhū, mā phā tū hī mā'fū
 yes, I so-many years serve me-doing, and again thy words not
 pū'fū sū mā-mā mā-lā gūn-chūp mā'fū hī-mā, mā mā
 do-byget and thou mayer said not do-purchase, (that) I, say
 jū'fū-lā mā mān-kūn-mā. Phū n chūn-lā hūh-mā mā tū
 friends-of with may-be-make-merry. Then thy son beside-of said thy
 mān-lā hūh-lā, jū hī n mā-mā hū-kar hū wēhūh kūh-lā
 fortune decreased, when he-come than thou him-of for good food
 do-tū.' Hū-kar hūp-mā hū-lā kūh-lā, 'chūn, mā mān hī,
 gone.' He father his-to said, 'son, all days thou-art (f);
 sū jū māi hū, mān mān-lā sū hū. Phū wēhūh-lā sū
 and what mine is, that all-even thou is. But happiness-of and

khant-mab-kar (hik mab-mi-hi. Aar hai tar bhai mar gaye-mab-aa.
jealous-being-of proper was. And this thy brother dead was,
 phir j-gaye: khalkye gaye-mab, phir mil-gaye.
again he-came-to-1/2; lost he-was, again he-is-found.

The above specimen illustrates the corrupt Chhattisgahi used by the Ragnas of Balaspat. Elsewhere it varies considerably. In Bilaspur, for instance, it is nearly pure Chhattisgahi. Further examples of the dialect are unnecessary. Everywhere it is merely Chhattisgahi with great or less admixture of foreign elements.

BINJHWÄRI OR BINJHWÄLI

The relationship existing between the Binjhwari (also called Binjhwāli) and the Balgari has been described *ante* on pp. 123 and 2. While the Balgari proper are most numerous in Sahalpur, Mandla, Bilaspur, and Western Chhattisgarh, the Binjhwari are found mainly in Eastern Chhattisgarh and in its Orissi Prochimeria. Both tribes speak a corrupt form of Chhattisgarhi, but while the corruption of Balgari is due to the influence of Gondi and the various forms of speech allied in Western Hindia, that of Binjhwari is due to the influence of Orissi. Binjhwari as a recognised dialect is returned from the following districts and States:—

Balgari	3,000
Balgari	100
Barnagari	4,415
Total	110
Total	8,525

Binjhwari are also found in the States of Sarguja and Gangetic in Chhota Nagpur. In Patna, they are confined to the Binjhwari Fargana in the North-West of the State, elsewhere they are so scattered that no specific localities for them can be shown on the map.

As specimens, I shall give a version of the Parable of the Pedlar, Son from Barnagari, and a folk-tale from Balgari. The specimen received from Balgari was obtained with considerable difficulty, and is not complete. It is, therefore, omitted. The Barnagari specimen shows clearly the influence of Orissi. The Balgari specimen is more nearly pure Chhattisgarhi, and closely resembles the language of the specimen sent from Balpur. The form of the speech spoken in Patna is much mixed with Orissi like that of the Barnagari specimen.

It is not necessary to analyse the grammatical forms present in the Barnagari specimen. It is a mechanical mixture of Chhattisgarhi and Orissi, the former predominating. It is sufficient to mention a few special peculiarities. The letter *r* is often substituted for *l*. Thus, we have *rahe* instead of *lehe*, *he* was, and *dihe*, instead of *dhile*, he gave. 'He went' is sometimes written *jāpe*, sometimes *jāle*, sometimes *jāli*, sometimes *jā*, and sometimes *jāle*. The word for 'is' is *ahē*, as in Sakti Khorak. The word *apne* is used to mean 'we,' including the person addressed, as in the Missis in Gujarati. This use of the word is evidently borrowed from the neighbouring Hindi and Dravidian languages.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

PARTHEN HINDI.

CHATTOPADHYAY on LABEL (HOMERWILL PROPOSES) DRAGON.

(STATH SARASWATI.)

SPECIMEN I.

मुठे पोख-के मुठ-टा पोख रवेस । जे च-कर मुच पेठा तार मुचा-के
 कचिस मुचा चम-मुमानोर बाटा जो मीर रिखा-के भावे मो-के है । जे वर धन-
 हुकानी लखानर-में भाव-कर-देवेस । और बोड़े दिन कायस बाड़े होटे पेठा
 जमा हुकान मीकलिस और दूर-देस पचा-केस और बर्षी-उन चरना-मरणा-
 में पो-कर मान-के चर्षी-मकाइस । और जेवे बोही-कर समू चर्षी-मकाइस बर्षी
 ठने नीचट हुकान परेस और बर्षी तंग हीन-काइस । और वर काइस
 और बोड़े देस-के मुठे चम-मुकि-के कोपेस । और वर पो-के पो-कर खेले
 बर्षी चण्डिया-के भेजिस । और वर चीन समू बर्षी खात-रफिस बर्षी तमु-के
 पो-कर पेठ मुसी-बी मरवीस । वर पो-के कोखे बर्षी देस । और जेवे वर
 पो-कर-बी चाइस वर कचिस और मुचा-के जेले-टा कचिसा कायस-मुगली
 और कचावे-मुगली पीठा पाल है । और मुठ इया भूखें मरल-ई । मुठ उठी
 और और मुचा-के पाछ-किना जार्गी और पो-के बर्षी मुचा मुठ मचापमू-के
 और तीर होस करे और तीर पीर कचेवा कायस मोचा । तीर कचिसा मोचा
 मो-के राख । छेर वर उठेस पो काय-के ठके पायस । वर जेवे मिठार दूर
 वर रवेस पो-कर मुचा पो-के देखिस पो दवा कचिस पो दीद्रेष पो कोखें
 मकाइस पो जुम्वेस । और पो-के पो-कर पेठा कवेस मुचा मुठ मचापमू-के
 रिख और तीर जमा होस करे और तीर पेठा कचेवा कायस मोचा । वर
 पो-कर मुचा ताकार मोली-के कवेस मुठे चम्पा इगला जान किना पो-के
 पिन्हा-देस और कचि मुठे मुठी पिन्हा-देस और मोड़े कारि-मनई पिन्हा-देस ।
 चम्पे का-बी-किना चानई करी । कारे-के वर मोर पेठा मर-जाव-रवेस और
 छेर बिवेस । वर पचाव-पाव रवेस और छेर मिवेस । और पो-मान चानई
 करीवा लगेस ।

लोकजी सेवा पो-कर बड़का बेटा होते रहैस । और जब वह चाहेत और घर-ले जमा पहुँचिस वह गाँववा बजाया मुनिस । और वह मुठे कमिश्न-के हाकेस और दफतरेस देटा जाव-टा । और वह पो-के करेस ताहानर भाई चाहे-तै और ताहानर बुधा गाँहो-बसा केना खुचात-तै जाते-ले वह पो-के भाव खुली आ-मिलिस-तै । और वह रिता रोड सेस और घर-के नदी मेंस । हाँ पो-कर बुधा बाढ़ी बाइस और पो-के सम्झाइस और वह ताहानर बुधा-के खजान देइस देख निहार दिन-ले तीर मुइ सेवा करत-ई । मुइ केले तीर तुकुस-के नहीं टाबू कर केले मुठे छिप-घोटे तुइ मो-के नहीं देखा जे मुइ मिलान-संगे उरत कई । वह जेहि बेले वह साधार देटा ओ ताहार धन-दुगामी दारो-किसनो-तू दे-पकाइस बाइस तुइ पो-के काँदी-बसा-केना खुचात-तै । और वह पो-के करेस बेटा पका-हिन और भी तुइ चाहेस और जेहि धन मोर पावे सव ताहानर चाहे । ठीका राविस जे चपल उरत करिवा-जामे और बामन्द कबू चाहे-ले वह ताहार भाई सर-जाव-रहेस और और बिदेस और पलाय-जाव-रहेस और और मिलेस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHUNABAGH ON LAHRI (BHOJPAUR MARCHES) DISTRICT.

(STATE SARANWARI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Guph kō-ko dui-ph pili mōn. Jē a-kar mōi bōi tār
A-certain man-of two sons were. And them-of the-younger son his
 bair-bō bairi, 'bair, dhan-ingair bair jē mōi hōn-ko dōi mōi-bō
father-to said, 'father, of goods the-portion that my share-of is more-to
 ai.' Jē wah dhan-ingair tōhōn-mōi bāg-kar dōhō. Aur thōp
give.' And he the-goods them-among having-divided gave. And again
 dū jayē phōhōi chōhōi bōi jayē bōhōi dōhōi aur dard-ōn
days went after the-younger son all together gathered and to-a-far-country
 palā-jōi. Aur wāh-thōn a'ōi-a'ōi-mōi a-kar mōi-kōi khawōi pōhōi.
went-away. And there rivers-flowing-in his subsidence waited.
 Aur jōi wāh-kar mōi khawōi-pōhōi wāh (hōn mōi) dōhōi parōi.
And when he all had-gone that land-in a-while famine arose,
 aur wāh tōi bōi-jōi. Aur wah jōi aur ai dōi-ko guph
and he to-went home. And he went and that country-of a
 bōi-lak-ōi tōi. Aur wah t-ko a-kar khōi bairā dōhōi-ko
children-to joined. And he him his fields-into water feeding-for
 bōi-jōi. Aur wah jōi tōi bairā khōi-rōhōi, wāh tōi-kōi a-kar
and. And he what lands the-water eating-were, there such-will be
 pōi khōi-ōi bairōi. Par a-ko kōhōi mōi-ōi. Aur
got happiness-with would-have-filled. But him-to answer did not give. And
 jōi wah t-kar-tōi ai wah bairi, 'mōi bair-ko kōi-ph kōhōi
when he himself-to come he said, 'my father's how-much lived-earnings
 kōi-ph-pōi aur bairōi-pōi pōhōi pōi-kōi, aur mōi tōi khōi
eating-enough and to-be-spent-enough bread got, and I have with-hungry
 mōi-bōi. Mōi a'ōi aur mōi bair-ko pōi-kōi jōi, aur t-ko bōi
portion. I will-come and my father-of now will-go, and him-to I-will-say,
 "bair, mōi Mōi-Pōhōi-ko aur tōi dōi bōi, aur tōi pōi bairāi.
 "father, I God-of and thee-of sin did, and thy son to-be-called
 bōi ai. Tōi kōhōi mōi mōi-bōi rōhōi." Tōi wah tōi aur
worthy am-not. Thy word-earnal like me keep." And he arose and

kip-ko thaké dyen. Far jōt nīhār dar wāh mōh, ā-hār bāt
 (hā)-faller near come. But when against distance he was, his father
 ā-kō dākh, an dayt lark, an dūpen, an āh' pūhā, an dūchen.
 him one, and compassion made, and ran, and against fall, and stand.
 Aur o-kō o-kar bōh kaho, 'bāt, and Mohā-Frāhā-ko vīrādīh aur tō
 And him-to he was said, 'father, I God-of against and of-thee
 lagh dōt karī, aur tōt lagh kahoīh Niyak wā.' Far o-kar bāt
 near in did, and thy was to-be-called worthy answer.' But his father
 nīhār gōh-kō kaho, 'gōh achāhī dāgh' in-kōh ā-kō phāh-dō;
 his answer-to said, 'one last rule having-troubled him-to put-on;
 aur hāhō gōh wādī phāh-dō, aur gōh āhī-pūhō phāh-dō; pashōh,
 and on-heads a ring put-on, and against above put; then,
 kōh-pī-kōh, stand kar'ī. Kīhī-kō yāh mōt bōh
 having-on-on-and-drank, rejecting we-will-make. Because-for this my was
 mōt-jī-rūh, aur phār jīyā; wāh phāh-jī-rūh, aur phār mōh.' Aur
 dead-was, and again it-āh; he had-was, and again it-found.' And
 ā-mōt stand karīh dyen.
 they rejecting to-do began.

Tōhī-kō ā-kar lag'kī bōh khāh mōh. Aur jōt wāh' dyē
 At-that-time he elder was to-the-field was. And when he came
 aur ghār-ko lagh phāh-kō, wāh gōh'kī bōhāh mōh, aur wāh gōh
 and the-house-of near arrived, he singing playing heard, and he a
 kāmīy-kō dīhō, aur pashōh, 'Tū kīy-jī?' Aur wāh ā-kō kaho,
 servant-to called, and asked, 'thou what-is?' And he him-to said,
 tūhār bāt āp-bāt, aur tūhār bāt mōh-bāt-kōh khōh-bāt;
 'Thy brother comes, and thy father against going-to-out-is;
 kīhī-ko wāh ā-kō khāh-kōh ā-mōh-bāt' Aur wāh mōh kī-jō,
 announced he him safe-and-sound has-retired.' And he angry became,
 aur ghār-kō nāhī jō. Pichhō ā-kar bāt bōh mōh mōh, aur ā-kō
 and the-house-to not went. Afterwards he father out came, and him
 mōh-jōh; aur wāh tūhār bāt kō jōhīh dōh, 'dākh, nīhār dīh-kō
 attracted; and he he father-to answer gave, 'be I many days-from
 tō wādī āhī kāmī-kī. Māi kōhō tō tūhār-kō nāhī gīh,
 then I service delay-was. I at-my-time thy even-muchness not transgressed,
 par kōhō gōh āhī-jōhō tū mōh-kō nāhī dōh, jō wādī mōhī-wāhī
 and even a did thou me-to not passed, that I friends-with
 wādī-karī. Far jōh-kō yāh tūhār bōh, jō tūhār dīh-āhī-jōhī
 evenment-against-made. But at-what-time this thy was, who thy being
 dīh-kō-kōh dō-phāh, hī, tū ā-kō phāh-bāt-kōh
 device-to both-expanded was-came, then him-for against

kīnāi-hai.' Aur vah i-kā kahā, 'hāi, andi-din mōr-matī tū ilā,
 gīng-i-mat-ai.' And he him-to said, 'ay, our mōr-matī thou art,
 aur jōt dhan mōr ihā, mōt tihān ihā. Thānā mōl jē apn
 and mōt mōtī mōr is, all thing is. Prayer it-was that we
 and karī-i-lā, aur lānā hāl, kīhā-ke yeh tihā hāi
 mōr-matī mōr-matī, and rejoicing mōr-do, because-that thou thy brother
 mōr-jī-mōn, aur phēr jīy; aur pōn-jī-mōn, aur phēr mōn.
 dead-was, and again lives; and lost-was, and again is-found.'

[No. 58.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Chattogram of Laksh (Bhupatī) District,

(State Railway.)

SPECIMEN II.

एक एक देस-में एक राजा रहिस। ओकर प्रकैस भेटा रहिस। एक दिन राजा-कर अपन सब सैना-ला बसाव-ले एक एक भग्ना द्विसि और कहिस के कैसी। ती सब-के भासा-कर लखदौस-में रहि-गय। और सब-के बेटे के घर बसेक दूर में गइस के नही होखिस। तब-से ओकर बाब-कर सब-ला बुझिस के तुम सब का-कर कमाई खात-ही। ती सब कहिन के तोर कमाई खात-गन। सब-ले छोटे-कर कहिस के में अपन कमाई खात-ही। ती ओकर सब कहना-माछा-वा निवार-के एक पोसी पहिना के निवार द्विसि। वो चलत र एक पॉन-में गइस जहाँ ओकर भासा बिरे-रहिस। वी जहाँ-से सब कहिवा-ला बसाव-ले कहिस-के एजवा-वा खनी। ती सब कने कहिन। खनत-में एक कपाट होखिस। वो ओ-वा खोलिस। ती ओ-काँ बायो-य बायो मरे रहिस। केर दूसर कपाट होखिस। ओ-दू-वा खोलिस-वी बंटे-य बंटे होखिस। केर ओ-वा खोलिस ती बाये-य बाय। केर वी खोलिस ती बैसा-य बैसा। केर खोलिस ती बोले-य बोला। केर खोलिस ती होरे-य होरा। केर खोलिस ती एक झुलना-में एक बंदी बंटे रहिस। और ओकर चारी तरफ घूब भौन घेरी बंटे रहिन। जब वी राजा-के कोकरा-कर लगी गइस ती घेरी मन कहिन के कुचारी बाप के मूल-में कुचार जहाँ-के कहा चुकी बाँध-के पानी निवास-लाय। और ए-वा मरवाय ती ए-कर कादमी हो-जाई। ती राजा-के कोकरा-कर बैसने करिय। ती सुन्दर बगान कोकरी हो-गय। और ओकर सब निवास कर-के अपन ददा के पास जहाँ बोला बंटे बाब और होरा करा सब-ला ले-ले जाइस। और जवन ददा-ला कहिस के देस में अपन कमाई-के खाते-ही। सब-ले ओकर ददा ओ-ला कछा प्यार का-के एके भागिस।

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Tu ek des-mē ek Bājī rahī. O-har chak bān rahī.
One one country-in one day was. One-of nearly-one one were.
 Ek dī Bājī-har apas sab baki-ki baki-ko ek ek bān dīn,
One day Bājī-har his-own all made having-called one one upon you,
 aur bānī hī, 'phakī.' To sab-ko bānī-har ap'ān-mē nīhī-pay.
and said that, 'threw.' Then all-of your near-place-in remained,
 aur sab-ko chhōpe-ko-har sab dūr-mē gaye hī mē dīnī.
and all-these the-pronger-of so-far distance-into went that not it-were-did.
 Taki-ki ā-har bāp-har sab-ko pichhī hī, 'tūn sab kī-ko karai
There-upon he father all asked that, 'you all whose carrying
 kī-ko karai?' To sab bānī hī, 'tū karai kī-ko karai.' Sab-ki
and I ' Then all said that, 'thy carrying several.' All-these
 chhōpe-har bānī hī, 'mē apas karai kī-ko karai.' To ā-har
the-pronger said that, 'I my-own carrying not.' Then he
 sab gīt-ān-gīt-ki-ki nikār-ko ek dīnī patī-ko
all ornaments-etc. having-taken-off one take-stuff having-got-(in-hand)
 nikār-dīnī. Wī chakī chakī ek gīt-mē gaye, jādī
(the day) turned-himself. We chakī chakī ek gīt-mē gaye, jādī
 ā-har bānī gīt-ān-ko. An sab-ko sab ap'ān-ki baki-ko bānī
his upon fallen-had. And there-of all Gīt-ān having-called he-said
 hī, 'ā gīt-ān khann.' To sab khann hī. Khann-mē ek
that, 'this place dig.' Then all to-dig began. Digging-in one
 kapa dīnī. To o-ki khānī. To ā-mē baki-ki bānī
door came-to-sit. Then that he-got. Then that-in elephant-very elephant
 khann mē. Phīr dūn hūgī dīnī. Ō-ki-ki khānī, tī
filled were. Again another door was-open. That-see he-opened, then
 ān-ko Bī dīnī. Phīr ā-ki khānī tī gīt-ān gīt.
came-very came were-open. Again that he-opened then came-very one.
 Phīr ā khānī tī baki-ki bānī. Phīr khānī tī
Again that he-opened then one-very one. Again he-opened then
 gīt-ān-ki gīt-ān. Phīr khānī tī baki-ki bānī. Phīr
came-very were. Again he-opened then diamond-very diamond. Again

khōh	to	sh	foi-tō-mō sh	bōi-ti	haijō-mah.	And	t-har
he-opened	then	was	noting-in one	female-monkey	scolded-was.	And	he-
chair	trump	khōh	jūn	chōi	hai-tō-mah.	Then	is
(on-)the-four	chōi	very	many	maid-servants	scolded-were.	When	that
Rāp-ko	chōi-tōi-har	shō	gōi	to	chōi-men	kāi	he,
king-of	was	there	went	then	the-maid-servants	said	that.
'kō-wai-tōi-ko	shō-mō	kūn-hōi-tōi-ko	kūn-hōi	chōi	kūi-ko	pai	
'sipping-hand-of	thread-in	potter's-house-of	was	pitiful	having-tied	water-	
nick-draw,	was	t-h	sub-wife,	to	t-har	shōi	he-jūi'
draw-and-bring,	and	this-one	baile,	then	this-one	human-being	will-become.'
To	Rāp-ko	chōi-tōi-har	wōi-tōi	har.	To	and	join
Then	the-king-of	was	the-same	said.	Then	a-beautiful	pretty
chōi-tōi	tō-gay,	And	t-har	was	būi	har-ko	upon
girl	she-became.	And	he-of	will	marriage	having-done	his-own
shōi-ko	gōi	kūi,	ghōi,	ti,	gōi,	was	kūi-tōi
father-of	was	elephants,	leaves,	camels,	own,	and	diamonds-etc.
to-ko	is;	was	upon	shōi-tōi	kūi	ko,	'dōh,
having-taken	he-came;	and	his-own	father-to	and	that,	'are,
kūi-tōi	lighted.'	Table	t-har	shōi	t-h	shōi-tōi	gōi-har-ko
coming-of	have-brought'	Then-after	his	father	his	will	living
raile	light						
to-keep	begin.						

FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king who had twenty-one sons. One day the king called them all and gave each a spear and told him to throw it. Then each threw his spear, and it fell quite close, except that of the youngest, which went so far that it became invisible. After that the king asked them all, 'by whose earnings do you eat?' They all replied, 'we eat your earnings,' except the youngest, who said, 'I eat my own earnings.' Then the king took off all his ornaments and fine clothes, put a mean loin-cloth on him, and sent him into banishment. He walked and walked till he came to a certain village, which turned out to be the one where his spear had fallen. He collected all the Cypriots who dwelt there, and told them to dig where the spear lay. So they all began to dig. As they dug, they came to a door, which he opened, and found the place inside full of elephants upon elephants. Then he came to another door. That too he opened, and found the place full of camels upon camels. Then he opened another, and found cows upon cows. Then another, and found bullocks upon bullocks. Then another, and found horses upon horses. Then another, and found diamonds upon diamonds. Then he opened another, and found a she-monkey scolded in a cage. All round her were scolded a number of maid-servants. As the Prince entered, the maid-servants said to him, 'draw some water in an unlabeled pitcher from a potter's house, which has been fastened to a string upon by the hand of a virgin. Then come and baile this monkey, and it will become a human being.' The Prince did as he was

instructed, and the monkey turned into a beautiful young damsel. He promptly married her, and brought her to his father with all the elephants, horses, carrels, cows, diamonds and other treasures which he had found, and said to him, "See, this is what I have brought of my own earnings." Then the king showed him much affection, and revoked his sentence of banishment.

KALANGĀ AND BHULĀ.

These two dialects have hitherto been classed as forms of Oṛiyā. As a matter of fact, however, a reference to the following specimens will show that they are really corrupt Chhattīyaṛī, and that all that they have in common with the other language is the character, and that they have here and there borrowed a few words and idioms from it. No doubt the fact that they are written in the Oṛiyā character has led to the wrong classification.

In the Report of the Census of 1891, Bhulā is classed under the head of Oṛiyā and was stated to be spoken by 9,568 people, while Kalangā is not mentioned.

In the returns supplied for the present Survey, Bhulā is shown as spoken in the Barpur and Patna Subes, and Kalangā as spoken only in the latter. The following are the figures:—

	Barpur.	Patna.	Total.
Kalangā . . . . .	.....	400	400
Bhulā	1,568	10,000	11,568
Total	1,568	10,400	11,968

I can gain no information from the usual sources as to the tribes or people who speak these broken dialects. Of the two, Bhulā borrows more freely than Kalangā does from Oṛiyā. Neither is worthy of being dignified as a separate dialect, for both are more corrupt jargons spoken by uneducated people. It is unnecessary to attempt to analyse their corrupt grammatical forms. It is sufficient, in the case of Bhulā, to draw attention to the fact that there is a tendency to aspirate the letter *k* in postpositions, so that the postposition of the dative-accusative is *khi*, not *ki*, and in one instance we have a *khar*, meaning of him. For the termination *ke* of the genitive and of the Conjunctive participle, we usually find *ka*. Note also the curious way in which the word *je* is used over and over again as a kind of expletive without any meaning. It is apparently a corruption of the word *je*, meaning 'who' or 'that.'

The two following specimens are only given in order to justify the classification of these two forms of speech as corruptions of Chhattīyaṛī.

[No. 87.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARH OR LARĀI (KARĀBĀI MOHĀN) DIALECT.

(STATE PAPER.)

TRANSLITERATION AND TRANSLATION.

Ek jām-ko dā-jām bājā nahā, Ō-kar cāhāte bājā kahā, 'Agē
 One person-of two sons were, His younger son said, 'O
 bāh, mōe bhāg jām aśā mā-ū dā-dā.' A-kar hām dānt bājā-ū
 father, my share which is to-me give.' His father the-two sons-to
 aśā dham bhāg-karī-dān, Kātā, ūn gān vīnā-mā a-kar cāhāte
 the-whole properly divided. Some days went afterwards his younger
 bājā dham-dāntā fāham h-ko dāgā bhā-ū h-ko bhā-ū
 as the-property-wealth mine having-taken a-distant way-to went (good)had
 dānāg cāhānā-gān. Ō māj-mā gān ghar-mā jīn-ko gān
 conduct-ly wanted. That country-to one house-to having-gone arrived
 nahā. Ū mādānā ghar-vā cāhān-ko bhāt-ū pāhā-dān. Ōm
 remembered. That man gān-ko fāhāg-fer fāhā-to said. There
 pāhā khān-ko mī jīn, ghar-vā khānā cāpā-ū khān-ko mām-kān
 as to-me not remained, pipe are-eating here eating-fer le-eaten.
 Fāhā mām-kān vīhān-kān, 'nār bāh māj-mā gānā gān mī
 Again mind-to be-forgotten, 'my father near-to many accounts are.
 Ū-mām bhāh khān-ko pāpā-ū, h māj bhā mām-ko bhāhān
 They much eating-fer got, and I here remaining by-brother
 mādān. Māj pāh, nār bāh-ū bhāyā, "a bāh, māj kārā
 en-dying. I shall-go, my father-to I-shall-go, "O father, I thy
 māj-mā h Mādāpura māj-mā pāp kārā. Tār bājā kārā-ko jōg
 near-to and God near-to sin did. Thy son to-be-called morally
 nahā. Tār cāhān gān bhāg mā-ū rikha?" Yāhā-ū nāhā
 en-went. Thy one account like me keep?" Then thus
 kārā-ko a-kar bāh bāh gān. A-kar bāh a-ko dānā-ū
 having-said his father/ near-to he-went. His father his distance-from
 cāhānā mājā kārā, dāhā gān, a-kar tōjānā dām-pānā h gān
 having-gone pāp did, running towards, his work-to sought and about
 cāhānā. A-kar bājā a-kar bājā-ū kahā, 'a bāh, māj tār māj-mā h
 heard. His son his father-to said, 'O father, I thy company-to and
 Mādāpura māj-mā pāp kārā, h tār bājā bhāyā-ko mī jōg nahā.'
 God company-to sin did, and thy son to-be I morally en-went.
 A-kar bājā a-kar gān-mān-ū kahā, 'bāhān-bāhān dāntā h-ko
 His father his accounts-to said, 'good-good cloth having-brought

a-lu pîn-hu; a-lar tîng-hiuen shô-fan mudi sh, a-lar gîe-mê shô-fan
 his put-on; his finger-in one-only ring pin, his feet-in one (pair)
 pîn-hi sh pîn-hi-hu. Jô-hiê kar-ko tî-thun kuan-kar-ko
 shoe pin putting-on-for. Well happy-does our happiness-happy-does
 hî-yî kî-hu; kî-yî sh mîr-gue-mîh, jî-hu sh;
 found let-us-not; because this (we) deed-gone-was, happy-found has-come;
 goôl gue-mîh, pin. Tshî-sh u-man hoi tshai-man
 but gone-was, I-found. Therefore they very happy-minded (became).

Tshî-sh-pî-hi u-lar kar-kî hî-hi kî-hi gue-mîh. Ô ghar-kî-hi
 at-thai-time his great was felt-to had-gone. His home-wards
 sh in hî-jî tshien hî-hi shia. Tshî-sh u-lar tî-thun
 came (and) dream dancing was-long he-heard. Then his one
 gîe-lî pîn-hi, 'hî-jî-hî kame-tî' Ô kî-hi hî, 'tîr hî-hi shia.
 seemed-to he-said, 'what-was to-being-done?' He said that, 'My brother has-come.
 Ô hî-hi kar-ko sh jî a-lar-hî tîr hî-hi hî-hi shî-hî
 He well happy-been has-come that his-for thy father found implying.'
 Tshî-sh a shî kî-gin, sh ghar-lî jî-hi mîr-mî-hî. Tshî-sh u-lar
 then he enjoy became, and home-to to-go mind-not-was, Then his
 hî-jî jî-hi a-lî mîr-mî-hî-hî. A-lar hî-hi kî-hi, 'shî-hî hî-hî-hî
 father happy-came his remembered-with. His son said, 'so-many years
 tîr shî kar-ko shia, kî-hî sh gîe-lî shî hî-hî shî-hî
 thy son's happy-does I-remembered, over thy sorrow not not-happy-gone.

Jî-hî-hî-hî hî-hi-hî mîr-mî-hî hî-hî gîe kî-gin-shia.
 Quite-family-members calling my-for past our then-hat-not-found.
 Tshî-hî kî-hi hî, 'mîr mîr-mî-hî tîr shî shî-hî shia. Jî-hî mîr
 The-father said that, 'my with then all days-in art. What my
 mîr-mî-hî shî shî, tîr sh. Hî-hî hî-hî mîr-gue-mîh
 company-in property is, mine surely (is). This thy brother deed-gone-was,
 jî-hî sh; goôl-gue-mîh, pî-hi pî-hi-hî; Ô kar-hî hî-hî
 happy-found has-come; but-gone-was, again I-found; his-for-the-sake we
 u-shî-hî-hî-hî kar-ko hî-hî
 happiness-rejoicing doing may-remain.'

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHATTISGARH OR LARĪ (BETUL SPOKEN) DIALECT.

[STATE PATNA.]

TRANSLITERATION AND TRANSLATION.

Bārek jayē bēh mēh, U-k'a sēh bēh u-k'a bēh-bē bēh
One-man-of two one were. His younger son his father-to said
 ki, 'igē hai, bābhar jēhī māgallē bhē bh-khē bhng-kar-ka
that, 'O father, your whatever property is made having-divided
 de.' O dei jēh bhē bhng-kar-ka bhē. Bhā-bhē gālī-pukhē
gives.' He the-two persons-to having-divided goes Some-days goes-after
 u-k'a bhē bēh māgē-ka bh-gā, sēh bhāt-bhāt kar-ka sēh
his younger son all 'took, and united-brothers having-done all
 vīh-dēh. Uēh vī-māhē mābhng pāh jē bhāt gāl-gāl bhē, Uēh
wanted. Then initial-cousinry families felt and great difficulty became. He
 gēh jē gēh ghā-ghāt bhāt mēh jē ā ghāmat bhāt-kar-ka
went and one house-to servant remained and he goes caused-(him)-to-lead.
 Jē bhātē bhātē-kē mēh pāh jē uēh 'ghāmat-ka bhātē bhāt'
When anything eat-to eat got then he 'goes food I-eat-not'
 bh-kar māt-kar-ka. Pēbhē māt-kar-ka, 'kar-ka ghāt bhē bhāt
saying thought. Afterwards having-thought, 'car income how-many servants
 bhātē, and jē bhātē bhātē mātēh. Hē pēh jē māt bēh-kē
are-eating. I-eat here by-larger are-dying. I am-going and my father-to
 bhē, "igē hai, bhē tāt-ka sēh māh-pār-ka bhē karē; mābhār
having-said, 'O father, I of-thee and God-of am did; thy
 bhē bhē-ka bhē-kar-ka mēh igē; tāt-ka bhē mēh
am having-said of-describing am am(-worthy); thy servant like
 bh-kē mēh-bēh," bhē jēhē' U-k'a bhē bhē bhāt
me-to keep," having-said I-am-going.' His father great distance-from
 bhē-ka, u-khē bhē bhē, pēh bhē gēh, jē u-k'a mēh
having-said, him-to compassion did, and running he-went, and his father-to
 bhē bhē. U-k'a bhē bhē ki, 'igē hai, mēh tāt-ka sēh
his goes. He am said that, 'O father, I of-thee and
 māh-pār-ka bhē karē, tāt-ka bhē bhē bhē bhē mēh bhē' U-k'a
God-of am did, thy am having-called say-to not say.' His
 bhē u-k'a māh-kar-māt-ka bhē bhē, 'māt wēh bhāt-pāt
father his servants-to having-called said, 'you good father
 bhē u-khē bhē bhē; u-k'a bhē mēh bhē bhē; u-k'a
having-thought him put-on; this-one's hand-on ring put-on; this-one's

guyt gur-ball pletsa, 'lad-ka khal, 'khio-pia-ka khal
foot-on alone put-on, having-did said, 'having-when (and)-dread happened
 karsa. A'sta i beji nar-pi-rubis, ja ji-ka sin; t haj-pia-rubis, ja
was-it-do. My this was had-did, and being-when came; is last-when, and
 pil. 'Ura khis was kha.
I got. They very happy became.

Tiuk-hi-khi u-kha. hay beji khis mhi ja sin, ja ghar-khi
That-time-of his elder was field-in was and he-came, and house-to
 ali-hi-khi haj-gaj khaj-ra, ja ura rukari-t-khi khis.
of-seeing-time-of much-when was-being-pleased, and his account-one-to he-called,
 kha ki, 'i-ti khil beji nar' ghar haj-ra?' O kha ki,
said that, 'this for-what more was house-in is-being-pleased?' He said that,
 'tan'a khil sin; ja tan'a hai haj-to khil khis.' U-ti
'my brother came; and my father went-one dinner is-pleasing.' This
 ura, ja rik haj-ka ghar-khi ni gai. U-k'a hai khari si-ka
because, and rice hay-ka house-to not he-went. His father outside house-came
 u-khi haj-ra. ja u-k'a hai kha ki, 'tan'a mhi sin mai
him-to remembered, and his son said that, 'they all days I
 gi khil kar-ka khil, khil m' lai khil-gaj m' la
service having-done remain; now we-for did-one happy-filled
 kh-hi-khi kh-ka kh-j-ki m' khil. Tan'a ja hai khil
person-is calling first-one not they-went. My which was ordinary
 kar-ka khil-gaj ura-sin, t sin, ja u-k'a-lai hai khil
having-when every went, he came, and him-for how-great first
 khis.' U-k'a hai kha ki, 't' khis, hai nar' m' gi
and-they-making.' His father told that, 'O son, there are with
 m' khil sin. A'sta nar-pi-ka - to tar. In-jan tar khil
all-while remained. My everything indeed (is) there. This-person my brother
 nar-ris, piar jia; haj-ris, piar; ur-ka lai mai-utah-kar' khil.
had-did, again came-when; last-when, got; him for let-us-rejoicing-make.'

STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS
DIALECTS OF EASTERN HINDI.

STANDARD LIST OF WORDS AND SENTENCES

English	Arabic (Masculine)	Arabic (Feminine Participles)	Arabic (Masculine, Tense)	Arabic (Feminine)
1. One . . .	One . . .	One . . .	One . . .	One . . .
2. Two . . .	Two . . .	Two . . .	Two . . .	Two . . .
3. Three . . .	Three . . .	Three . . .	Three . . .	Three . . .
4. Four . . .	Four . . .	Four . . .	Four . . .	Four . . .
5. Five . . .	Five . . .	Five . . .	Five . . .	Five . . .
6. Six . . .	Six . . .	Six . . .	Six . . .	Six . . .
7. Seven . . .	Seven . . .	Seven . . .	Seven . . .	Seven . . .
8. Eight . . .	Eight . . .	Eight . . .	Eight . . .	Eight . . .
9. Nine . . .	Nine . . .	Nine . . .	Nine . . .	Nine . . .
10. Ten . . .	Ten . . .	Ten . . .	Ten . . .	Ten . . .
11. Twenty . . .	Twenty . . .	Twenty . . .	Twenty . . .	Twenty . . .
12. Fifty . . .	Fifty . . .	Fifty . . .	Fifty . . .	Fifty . . .
13. Hundred . . .	Hundred . . .	Hundred . . .	Hundred . . .	Hundred . . .
14. I . . .	I . . .	I . . .	I . . .	I . . .
15. You . . .	You . . .	You . . .	You . . .	You . . .
16. He . . .	He . . .	He . . .	He . . .	He . . .
17. She . . .	She . . .	She . . .	She . . .	She . . .
18. It . . .	It . . .	It . . .	It . . .	It . . .
19. We . . .	We . . .	We . . .	We . . .	We . . .
20. They . . .	They . . .	They . . .	They . . .	They . . .
21. This . . .	This . . .	This . . .	This . . .	This . . .
22. That . . .	That . . .	That . . .	That . . .	That . . .
23. Here . . .	Here . . .	Here . . .	Here . . .	Here . . .
24. There . . .	There . . .	There . . .	There . . .	There . . .
25. Now . . .	Now . . .	Now . . .	Now . . .	Now . . .
26. Then . . .	Then . . .	Then . . .	Then . . .	Then . . .
27. When . . .	When . . .	When . . .	When . . .	When . . .
28. How . . .	How . . .	How . . .	How . . .	How . . .
29. What . . .	What . . .	What . . .	What . . .	What . . .
30. Why . . .	Why . . .	Why . . .	Why . . .	Why . . .
31. Where . . .	Where . . .	Where . . .	Where . . .	Where . . .
32. How many . . .	How many . . .	How many . . .	How many . . .	How many . . .
33. How much . . .	How much . . .	How much . . .	How much . . .	How much . . .

English	Arabic (Dialect)	Arabic (General Portuguese)	Arabic (Malindi, Basa)	English (Notes)
23. He	U	U	Uu	Uu
24. Off ice	} U-laa	Uu-laa	Uu-layin-laa	{ We have, we know, all mainly not-lit. form. etcetera.
25. He				
26. They	Walaah	Wai	Wu, ai	U
27. At home	} U-dhar	Uu-dhar	Uu-dhar, dar	Uu-dhar, at-home, at-dar
28. There				
29. That	Ma-hara	Mha	Mha	Mha
30. Fast	Shy	Shy	Shu	Shu, gashy
31. Here	Shikaa	Shahai	Shi	Shi, shai
32. By	Shahp	Shu	Shu, shu	Shu, shu
33. North	Mahd	Mha	Mha	Mha
34. South	Ma-hu	Mh	Mh	Mh
35. Day	Shahai	Shu	Shu	Shu
36. Day	Shu	Shu	Shu	Shu
37. Good	Shu, laqir	Mha	Shu, laqir	Mha
38. Tongue	Jah	Shu	Shu	Jah, Shu
39. Body	Papah	Pap	Pyat	Pu, papu
40. Book	Pah, gashy	Pah	Pyat	Pah, gashy
41. Ice	Lah	Lah	Lwah	Lah
42. Gold	Shu	Shu	Shu	Shu
43. Silver	Qah, aga	Qah	Qah	Shu
44. Father	Shu, dahi	Shu, dahi	Shu	Shu, dahi
45. Mother	Mahai, amai	Mai	Mahai	Mahai, dahi, Shi
46. Brother	Shu	Shu	Shu, dahi	Shu
47. Sister	Shu, lahingy	Shu	Shu, dahi	Shu, lahingy
48. Son	Shu	Shu	Shu	Shu
49. Woman	Mahai	Mahai	Mahai	Mahai, mahai

English Word (Base)	Albanian (Reading)	Changgeyi (Hajdu)	Heidi (German Base)	English
C. a. cold, ice	E. va	Valk, veltan	Q-mant	24. Ho.
C-lar	E-lar, veltar	V-lar	Q-lar	25. Of the
W-lar, veltar	U. velt, velt	V-lar	Q-mant, Q-mant	26. Ho.
C-lar	U-lar	V-lar, velt, velt veltan	Q-mant-lar	27. Of the
Hand	M-lar	M-lar	Q-mant-lar	28. Hand.
Eye	P-lar	P-lar, p-lar	Q-lar	29. Eye.
W-lar, veltar	U-lar	U-lar	Q-lar	30. Ho.
A-lar	A-lar	A-lar	Q-lar	31. Eye.
M-lar	M-lar	M-lar	Q-lar	32. Hand.
E-lar	E-lar	E-lar	Q-lar	33. Hand.
E-lar	E-lar	E-lar	Q-lar	34. Ho.
E-lar	Q-lar	Q-lar, velt	Q-lar	35. Ho.
M-lar	M-lar	M-lar	Q-lar	36. Hand.
J-lar	J-lar	J-lar	Q-lar	37. Ho.
P-lar	P-lar	P-lar	Q-lar	38. Ho.
P-lar	P-lar	P-lar	Q-lar	39. Ho.
L-lar	L-lar	L-lar	Q-lar	40. Ho.
S-lar	S-lar	S-lar	Q-lar	41. Ho.
R-lar	R-lar	R-lar	Q-lar	42. Ho.
R-lar	R-lar	R-lar	Q-lar	43. Ho.
R-lar	R-lar	R-lar	Q-lar	44. Ho.
R-lar	R-lar	R-lar	Q-lar	45. Ho.
R-lar	R-lar	R-lar	Q-lar	46. Ho.
R-lar	R-lar	R-lar	Q-lar	47. Ho.
R-lar	R-lar	R-lar	Q-lar	48. Ho.
R-lar	R-lar	R-lar	Q-lar	49. Ho.
R-lar	R-lar	R-lar	Q-lar	50. Ho.
R-lar	R-lar	R-lar	Q-lar	51. Ho.
R-lar	R-lar	R-lar	Q-lar	52. Ho.
R-lar	R-lar	R-lar	Q-lar	53. Ho.
R-lar	R-lar	R-lar	Q-lar	54. Ho.
R-lar	R-lar	R-lar	Q-lar	55. Ho.
R-lar	R-lar	R-lar	Q-lar	56. Ho.
R-lar	R-lar	R-lar	Q-lar	57. Ho.
R-lar	R-lar	R-lar	Q-lar	58. Ho.
R-lar	R-lar	R-lar	Q-lar	59. Ho.
R-lar	R-lar	R-lar	Q-lar	60. Ho.
R-lar	R-lar	R-lar	Q-lar	61. Ho.
R-lar	R-lar	R-lar	Q-lar	62. Ho.
R-lar	R-lar	R-lar	Q-lar	63. Ho.
R-lar	R-lar	R-lar	Q-lar	64. Ho.
R-lar	R-lar	R-lar	Q-lar	65. Ho.
R-lar	R-lar	R-lar	Q-lar	66. Ho.
R-lar	R-lar	R-lar	Q-lar	67. Ho.
R-lar	R-lar	R-lar	Q-lar	68. Ho.
R-lar	R-lar	R-lar	Q-lar	69. Ho.
R-lar	R-lar	R-lar	Q-lar	70. Ho.
R-lar	R-lar	R-lar	Q-lar	71. Ho.
R-lar	R-lar	R-lar	Q-lar	72. Ho.
R-lar	R-lar	R-lar	Q-lar	73. Ho.
R-lar	R-lar	R-lar	Q-lar	74. Ho.
R-lar	R-lar	R-lar	Q-lar	75. Ho.
R-lar	R-lar	R-lar	Q-lar	76. Ho.
R-lar	R-lar	R-lar	Q-lar	77. Ho.
R-lar	R-lar	R-lar	Q-lar	78. Ho.
R-lar	R-lar	R-lar	Q-lar	79. Ho.
R-lar	R-lar	R-lar	Q-lar	80. Ho.
R-lar	R-lar	R-lar	Q-lar	81. Ho.
R-lar	R-lar	R-lar	Q-lar	82. Ho.
R-lar	R-lar	R-lar	Q-lar	83. Ho.
R-lar	R-lar	R-lar	Q-lar	84. Ho.
R-lar	R-lar	R-lar	Q-lar	85. Ho.
R-lar	R-lar	R-lar	Q-lar	86. Ho.
R-lar	R-lar	R-lar	Q-lar	87. Ho.
R-lar	R-lar	R-lar	Q-lar	88. Ho.
R-lar	R-lar	R-lar	Q-lar	89. Ho.
R-lar	R-lar	R-lar	Q-lar	90. Ho.
R-lar	R-lar	R-lar	Q-lar	91. Ho.
R-lar	R-lar	R-lar	Q-lar	92. Ho.
R-lar	R-lar	R-lar	Q-lar	93. Ho.
R-lar	R-lar	R-lar	Q-lar	94. Ho.
R-lar	R-lar	R-lar	Q-lar	95. Ho.
R-lar	R-lar	R-lar	Q-lar	96. Ho.
R-lar	R-lar	R-lar	Q-lar	97. Ho.
R-lar	R-lar	R-lar	Q-lar	98. Ho.
R-lar	R-lar	R-lar	Q-lar	99. Ho.
R-lar	R-lar	R-lar	Q-lar	100. Ho.

English	Arabic (Kasb)	Arabic (General Familiarity)	Arabic (Literary, Poet)	English (Poet)
82. Come	Ja'ma	Jam	Jam	Jam
83. Deal	Shara	Shar	Shara	Shir
84. Deal	Thaqib la	Taq (deal up)	Thaqib	Thaqib
85. Die	Shama	Sham	Shama	Sham
86. Die	Die	Dai	Diy, dila-diy	Dai
87. Eat	Shara	Shar	Shara, Shagan	Shay
88. Fly	Ugar	Ugar, agtar	Ugar	Ugar
89. Heat	Shapib, shir	Sham	Shir, shapib	Shapib, shapib
90. Heat	Tash	Tash	Shait, shak, sh'fash	Thash, shak
91. Hit	Lashit	Push	Shir, push	Shir
92. Hit	Agar	Agar	Agar, agar, pushit	Agar
93. Hit	Pushib	Pushib	Pushib, pushibag	Pushib
94. Hit	Sh	Sh	Sh	Sh
95. Hit	Sh	Sh	Sh	Sh
96. Hit	Shait	Shait	Shait	Shait
97. Hit	Shir	Shir	Shir	Shir
98. Hit	Shir	Shir	Shir	Shir
99. Hit	Shir	Shir	Shir	Shir
100. Hit	Shir	Shir	Shir	Shir
101. Hit	Shir	Shir	Shir	Shir
102. Hit	Shir	Shir	Shir	Shir
103. Hit	Shir	Shir	Shir	Shir
104. Hit	Shir	Shir	Shir	Shir
105. Hit	Shir	Shir	Shir	Shir
106. Hit	Shir	Shir	Shir	Shir
107. Hit	Shir	Shir	Shir	Shir
108. Hit	Shir	Shir	Shir	Shir
109. Hit	Shir	Shir	Shir	Shir
110. Hit	Shir	Shir	Shir	Shir

English.	Arabic (Hindi).	Arabic (Hindustani/Persianized).	Arabic (Persianized, Hind).	Arabic (Hindustani)
187. On father	Bapā-lāh	Bapā-lāh	Bapā-lāh	Bapā-lāh
188. To father	Bapā-lāh	Bapā-lāh	Bapā-lāh	Bapā-lāh
189. From father	Bapā-lāh	Bapā-lāh	Bapā-lāh	Bapā-lāh
190. A daughter	Thi bāpā	Thi bāpā	Thi bāpā	Thi bāpā
191. On a daughter	Thi bāpā-lāh	Thi bāpā-lāh	Thi bāpā-lāh	Thi bāpā-lāh
192. To a daughter	Thi bāpā-lāh	Thi bāpā-lāh	Thi bāpā-lāh	Thi bāpā-lāh
193. From a daughter	Thi bāpā-lāh	Thi bāpā-lāh	Thi bāpā-lāh	Thi bāpā-lāh
194. Two daughters	Thi bāpā	Thi bāpā	Thi bāpā	Thi bāpā
195. Daughters	Bāpā-lāh	Bāpā-lāh	Bāpā-lāh	Bāpā-lāh
196. Of daughters	Bāpā-lāh	Bāpā-lāh	Bāpā-lāh	Bāpā-lāh
197. To daughters	Bāpā-lāh	Bāpā-lāh	Bāpā-lāh	Bāpā-lāh
198. From daughters	Bāpā-lāh	Bāpā-lāh	Bāpā-lāh	Bāpā-lāh
199. A good man	Thi shāh manā	Thi shāh manā	Thi shāh manā	Thi shāh manā
200. Of a good man	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh
201. To a good man	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh
202. From a good man	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh
203. Two good men	Thi shāh manā	Thi shāh manā	Thi shāh manā	Thi shāh manā
204. Good men	Thi shāh manā	Thi shāh manā	Thi shāh manā	Thi shāh manā
205. Of good men	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh
206. To good men	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh
207. From good men	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh	Thi shāh manā-lāh
208. A good woman	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā
209. A bad boy	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā
210. Good woman	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā
211. A bad girl	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā
212. Good	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā
213. Bad	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā	Thi shāh mahārā

English Word (Noun)	Indic Word (Noun)	Corresponding (Noun)	Indic Word (Noun)	English
Daughter	Daughter, daughter	Daughter	Daughter	177. Of fathers.
Daughter	Daughter, daughter	Daughter	Daughter	178. To father.
Daughter	Daughter, daughter	Daughter	Daughter	179. From father.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	180. A daughter.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	181. Of a daughter.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	182. To a daughter.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	183. From a daughter.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	184. Two daughters.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	185. Daughters.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	186. Of daughters.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	187. To daughters.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	188. From daughters.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	189. Of a good man.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	190. Of a good man.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	191. To a good man.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	192. From a good man.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	193. Two good men.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	194. Good men.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	195. Of good men.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	196. To good men.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	197. From good men.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	198. A good woman.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	199. A bad boy.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	200. Good women.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	201. A bad girl.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	202. Good.
Daughter, the goddess	Daughter, the goddess	Daughter	Daughter	203. Sister.

English	Arabic (Sham)	Arabic (Haram, Persians)	Arabic (Haram, Pers)	English (Haram)
131. Foot	Ishtak ^{ist}	Ishtak ^{ist}	Ishtak ^{ist}	Ishtak ^{ist} , ishtak ^{ist}
132. High	Ishtak	Ishtak	Ishtak	Ishtak
133. Higher	Ishtak ^{ist}	Ishtak ^{ist}	Ishtak ^{ist}	Ishtak
134. Highest	Ishtak ^{ist}	Ishtak ^{ist}	Ishtak ^{ist}	Ishtak ^{ist}
135. A horse	Ishtak ^{ist}	Ishtak	Ishtak	Ishtak
136. A mare	Ishtak ^{ist}	Ishtak	Ishtak	Ishtak
137. Horse	Ishtak	Ishtak	Ishtak	Ishtak
138. Horse	Ishtak	Ishtak	Ishtak	Ishtak
139. A bull	Ishtak ^{ist}	Ishtak	Ishtak	Ishtak
140. A cow	Ishtak	Ishtak	Ishtak	Ishtak
141. Bulls	Ishtak ^{ist}	Ishtak	Ishtak	Ishtak
142. Cows	Ishtak	Ishtak	Ishtak	Ishtak
143. A dog	Ishtak	Ishtak	Ishtak	Ishtak
144. A bitch	Ishtak	Ishtak	Ishtak	Ishtak
145. Dogs	Ishtak	Ishtak	Ishtak	Ishtak
146. Masters	Ishtak	Ishtak	Ishtak	Ishtak
147. A horse	Ishtak	Ishtak	Ishtak	Ishtak
148. Dogs	Ishtak	Ishtak	Ishtak	Ishtak
149. Masters	Ishtak	Ishtak	Ishtak	Ishtak
150. A horse	Ishtak	Ishtak	Ishtak	Ishtak
151. A female goat	Ishtak	Ishtak	Ishtak	Ishtak
152. Goats	Ishtak	Ishtak	Ishtak	Ishtak
153. A male lion	Ishtak	Ishtak	Ishtak	Ishtak
154. A female lion	Ishtak	Ishtak	Ishtak	Ishtak
155. Lions	Ishtak	Ishtak	Ishtak	Ishtak
156. Lions	Ishtak	Ishtak	Ishtak	Ishtak
157. Lions	Ishtak	Ishtak	Ishtak	Ishtak
158. Lions	Ishtak	Ishtak	Ishtak	Ishtak
159. Lions	Ishtak	Ishtak	Ishtak	Ishtak
160. Lions	Ishtak	Ishtak	Ishtak	Ishtak
161. Lions	Ishtak	Ishtak	Ishtak	Ishtak
162. Lions	Ishtak	Ishtak	Ishtak	Ishtak
163. Lions	Ishtak	Ishtak	Ishtak	Ishtak
164. Lions	Ishtak	Ishtak	Ishtak	Ishtak
165. Lions	Ishtak	Ishtak	Ishtak	Ishtak
166. Lions	Ishtak	Ishtak	Ishtak	Ishtak
167. Lions	Ishtak	Ishtak	Ishtak	Ishtak
168. Lions	Ishtak	Ishtak	Ishtak	Ishtak
169. Lions	Ishtak	Ishtak	Ishtak	Ishtak
170. Lions	Ishtak	Ishtak	Ishtak	Ishtak
171. Lions	Ishtak	Ishtak	Ishtak	Ishtak
172. Lions	Ishtak	Ishtak	Ishtak	Ishtak
173. Lions	Ishtak	Ishtak	Ishtak	Ishtak
174. Lions	Ishtak	Ishtak	Ishtak	Ishtak
175. Lions	Ishtak	Ishtak	Ishtak	Ishtak
176. Lions	Ishtak	Ishtak	Ishtak	Ishtak
177. Lions	Ishtak	Ishtak	Ishtak	Ishtak
178. Lions	Ishtak	Ishtak	Ishtak	Ishtak
179. Lions	Ishtak	Ishtak	Ishtak	Ishtak
180. Lions	Ishtak	Ishtak	Ishtak	Ishtak

English	Amal (Amal)	Amal (Amal) (Amal)	Amal (Amal) (Amal)	Amal (Amal)
101. This one	Wai mō hōi	Wai mō hōi	Wai mō hōi	Wai mō hōi
102. I see	Hau mōi	Hau mōi	Hau mōi	Hau mōi
103. This one	Ti mōi	Ti mōi	Ti mōi	Ti mōi
104. He one	Ō mōi	Ō mōi	Ō mōi	Ō mōi
105. We one	Hau mōi	Hau mōi	Hau mōi	Hau mōi
106. You one	Ti mōi	Ti mōi	Ti mōi	Ti mōi
107. They one	Wai mōi	Wai mōi	Wai mōi	Wai mōi
108. He	Hau	Hau	Hau	Hau
109. To be	Hau	Hau	Hau	Hau
110. Bring	Hau	Hau	Hau	Hau
111. Having been	Hau	Hau	Hau	Hau
112. I may be	Hau mōi	Hau mōi	Hau mōi	Hau mōi
113. I shall be	Hau mōi	Hau mōi	Hau mōi	Hau mōi
114. I should be	Hau mōi	Hau mōi	Hau mōi	Hau mōi
115. Best	Hau	Hau	Hau	Hau
116. To best	Hau	Hau	Hau	Hau
117. Besting	Hau	Hau	Hau	Hau
118. Having bested	Hau	Hau	Hau	Hau
119. I best	Hau mōi	Hau mōi	Hau mōi	Hau mōi
120. Thus bested	Ti mōi	Ti mōi	Ti mōi	Ti mōi
121. He best	Ō mōi	Ō mōi	Ō mōi	Ō mōi
122. We best	Hau mōi	Hau mōi	Hau mōi	Hau mōi
123. You best	Ti mōi	Ti mōi	Ti mōi	Ti mōi
124. They best	Wai mōi	Wai mōi	Wai mōi	Wai mōi
125. I best (Past Tense)	Hau mōi	Hau mōi	Hau mōi	Hau mōi
126. You bested (Past Tense)	Ti mōi	Ti mōi	Ti mōi	Ti mōi
127. He best (Past Tense)	Ō mōi	Ō mōi	Ō mōi	Ō mōi

English (Single Words)	Chinese (Pinyin)	Chinese (Pinyin)	Chinese (Pinyin)	Chinese (Pinyin)
On this	On this, this, this	On this, this, this	On this, this, this	141. They are
only only	Only only	Only only	Only only	142. I am
Only only	Only only	Only only	Only only	143. They are
Only only	Only only	Only only	Only only	144. He is
Only only	Only only	Only only	Only only	145. We are
Only only	Only only	Only only	Only only	146. You are
Only only	Only only	Only only	Only only	147. They are
Only	Only	Only	Only	148. He
Only	Only	Only	Only	149. To be
Only only	Only only	Only only	Only only	150. Being
Only only	Only only	Only only	Only only	151. Having been
Only only	Only only	Only only	Only only	152. I may be
Only only	Only only	Only only	Only only	153. I shall be
Only only	Only only	Only only	Only only	154. I should be
Only	Only	Only	Only	155. But
Only	Only	Only	Only	156. To be
Only only	Only only	Only only	Only only	157. Being
Only only	Only only	Only only	Only only	158. Having been
Only only	Only only	Only only	Only only	159. I am
Only only	Only only	Only only	Only only	160. They are
Only only	Only only	Only only	Only only	161. He is
Only only	Only only	Only only	Only only	162. We are
Only only	Only only	Only only	Only only	163. You are
Only only	Only only	Only only	Only only	164. They are
Only only	Only only	Only only	Only only	165. I am (Past Tense)
Only only	Only only	Only only	Only only	166. They are (Past Tense)
Only only	Only only	Only only	Only only	167. He is (Past Tense)

English	Arabic (Hebrew)	Arabic (Coptic Syriac)	Arabic (Hebrew, Syriac)	English (Hebrew)
188. We lost (Past Tense)	Hasa misha . . .	Hasa misha . . .	Hasa misha-misha . . .	Hasa misha . . .
189. You lost (Past Tense)	Tasa misha . . .	Tasa misha . . .	Tasa misha-misha . . .	Ta misha . . .
190. They lost (Past Tense)	Wai misha . . .	Wai misha . . .	Wa misha-misha . . .	Wi misha . . .
191. I was looking	Hasa misha-misha . . .	Hasa misha-misha . . .	Hasa misha-misha . . .	Hasa misha misha-misha . . .
192. I was looking	Hasa misha-misha . . .	Hasa misha-misha . . .	Hasa misha-misha . . .	Hasa misha misha-misha . . .
193. I had looked	Hasa misha . . .	Hasa misha-misha . . .	Hasa misha-misha . . .	Hasa misha . . .
194. I may have	Hasa misha-misha . . .	Hasa misha-misha . . .	Hasa misha-misha . . .	Hasa misha . . .
195. I shall have	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .
196. You will have	Ta misha . . .	Ta misha . . .	Ta misha . . .	Ta misha, in misha . . .
197. He will have	Wa misha . . .	Wa misha . . .	Wa misha . . .	Wa misha . . .
198. We shall have	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .
199. You will have	Ta misha . . .	Ta misha . . .	Ta misha . . .	Ta misha . . .
200. They will have	Wai misha . . .	Wai misha . . .	Wai misha . . .	Wai misha . . .
201. I should have	Hasa misha-misha . . .	Hasa misha-misha . . .	Hasa misha-misha . . .	Hasa misha . . .
202. I am looking	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .
203. I was looking	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .
204. I shall be looking	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .	Hasa misha . . .
205. I go	Hasa . . .	Hasa . . .	Hasa . . .	Hasa . . .
206. You go	Ta . . .	Ta . . .	Ta . . .	Ta . . .
207. He goes	Wa . . .	Wa . . .	Wa . . .	Wa . . .
208. We go	Hasa . . .	Hasa . . .	Hasa . . .	Hasa . . .
209. You go	Ta . . .	Ta . . .	Ta . . .	Ta . . .
210. They go	Wai . . .	Wai . . .	Wai . . .	Wai . . .
211. I want	Hasa . . .	Hasa . . .	Hasa . . .	Hasa . . .
212. You want	Ta . . .	Ta . . .	Ta . . .	Ta . . .
213. He wants	Wa . . .	Wa . . .	Wa . . .	Wa . . .
214. We want	Hasa . . .	Hasa . . .	Hasa . . .	Hasa . . .

English.	Arabic (Farsi).	Arabic (Dialects: Persians).	Arabic (Dialects: Persians).	English (Persian).
118. You want . . .	Tu page . . .	Tu gari rabi . . .	Tu page . . .	Tu gari . . .
119. They want . . .	Wal page . . .	Wal gari rabi . . .	Wal gi . . .	Wal gi . . .
120. Go . . .	Ja . . .	Ja . . .	Ja . . .	Ja . . .
121. Going . . .	Ja . . .	Ja . . .	Ja . . .	Ja . . .
122. Come . . .	Kari . . .	Kari . . .	Kari . . .	Kari . . .
123. What is your name ?	Tu ki na mi na ? . . .	Tu ki na mi na mi ? . . .	Tu ki na mi na ? . . .	Tu ki na mi na ? . . .
124. How old is this house ?	Ja gari ki na mi na mi ? . . .	Ja gari ki na mi na mi ? . . .	Ja gari ki na mi na mi ? . . .	Ja gari ki na mi na mi ? . . .
125. How far is it from here to Khomeini ?	Khomeini ki na mi na mi ? . . .	Khomeini ki na mi na mi ? . . .	Khomeini ki na mi na mi ? . . .	Khomeini ki na mi na mi ? . . .
126. How many cars are there in your father's house ?	Tu ki na mi na mi ? . . .	Tu ki na mi na mi ? . . .	Tu ki na mi na mi ? . . .	Tu ki na mi na mi ? . . .
127. I have walked a long way to-day.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
128. The son of my uncle married to his sister.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
129. Is the house in the middle of the village ?	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
130. Put the table upon the bench.	Tu ki na mi na mi ? . . .	Tu ki na mi na mi ? . . .	Tu ki na mi na mi ? . . .	Tu ki na mi na mi ? . . .
131. I have broken his arm with many stripes.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
132. He is growing cotton on the top of the hill.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
133. He is sitting on a horse under that tree.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
134. His brother is under that tree.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
135. The father of that is his cousin and a half.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
136. My father lives in that small house.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
137. Give this cup to him.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
138. Take them upon them.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
139. How late will you be back with me.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
140. Draw water from the well.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
141. Walk before me.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
142. Where my house is built now ?	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
143. From whom did you buy that ?	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .
144. From a shopkeeper of the village.	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .	Ja ki na mi na mi ? . . .

